Treasures in the Sunnah

A Scientific Approach

Part Two

Zaghlul El-Naggar

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Al-Falah Foundation

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Preface

It is well-known that the Sunnah of the Prophet ﷺ came as an interpretation of the Glorious Qur'an. Moreover, we know that Allah has promised to keep His Book safe as He, Glorified and Exalted Be He, says,

> ﴾*Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).*﴿
>
> (Al-Hijr: 9)

Being an interpretation of the Glorious Qur'an, the Sunnah of the Prophet ﷺ is included under the umbrella of this Divine Promise. Taking into consideration that the Prophet ﷺ does not speak of his own desire; it is only an Inspiration from Allah, it goes without saying that his noble Ahâdîth contain many cosmic and scientific facts that have been reached by man only in the modern age. Thus, the Sunnah follows the Qur'an in being a repository of evidences that compel the mind of modern man to accept the Prophet's words and message as true.

For sure, humanity will be sunk in the doldrums of labyrinth until it finds its way to the right path and be guided by the true religion of Muhammad ﷺ. In the following Ahâdîth, there will be an attempt by Prof. Naggâr to trace their miraculous nature from a scientific perspective so as to pave the Sunnah's way into the hearts of Muslims and non-Muslims as well. Al-Falah Foundation has the great honor to introduce to its dear reader this unique group of Ahâdîth.

Naggâr for his efforts in such a field, and for giving us the chance to publish such a precious work, supplicating Almighty Allah to make it profitable to Islam and Muslims.

Al-Falah greatly appreciates the efforts made by the translator **Dr. Nancy Eweiss**. Thanks should also be extended to **'Eid A. 'Abdul-Wahhâb** who revised this work with meticulous care. We are indebted to **Selma Cook** for her shrewd editorial advice. Finally, all praise be to Allah through His Blessings all good deeds are completed.

General Director

Sheikh Muhammad 'Abdu

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Introduction

Praise be to Allah, the Creator and Lord of all the Worlds. May the peace and blessings of Allah be upon His Messengers and Prophets, whom He sent to take mankind out of the abyss of ignorance and the clutches of disbelief. Of all prophets, we mention in particular Muhammad, Allah's servant and faithful Messenger, who was sent as a mercy to all creation. May Allah bless him, his family, his Companions and those who follow him until the Day of Judgment.

Among the bases on which the great religion of Islam is built are a coherent creed, sound worship, good manners and kind treatment. The coherent creed is based on belief in Allah, His angels, His Books, His Messengers, and the Day of Judgment. To have firm belief in such unseen matters, it is necessary for man to have a Divine Revelation that transcends the limitations of the human mind. The coherent creed, worship, ethics, and the *Fiqh* of transactions are all the bases of our religion that require complete and comprehensive belief in the Unity of Allah and Monotheism; that Allah has no partner. Almighty Allah says:

> ﴾*Allah bears witness that La Ilaha Illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.*﴿
>
> (Âl `Imrân: 18)

Belief in Allah, His angels, His Books, and His Messengers requires complete acceptance of the unity of this religion; a fact determined by Allah, the Almighty:

> ﴿*Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, sign.) of Allah, then surely, Allah is Swift in calling to account.*﴾
>
> (Âl `Imrân: 19)

Also, Allah says:

> ﴿*And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.*﴾
>
> (Âl `Imrân: 85)

Almighty Allah taught Adam the message of Islam upon creating him. Then, Adam (peace be upon him) in turn delivered this great message to his children. Therefore, because man is equipped with this Divine Guidance, he has the potential to lead a happy life on earth. In adhering to this guidance, he achieves the purpose for which he was created: to be a slave to his Lord, the Only One, worshipping Him. Moreover, he exerts his utmost effort so as to prove his ability to perform his duties as a vicegerent of Allah on earth. Man exerts himself to populate the earth and achieve justice on it so as to gain Allah's Satisfaction on the Day of Judgment.

However, man is subject to three states; oblivion, his inner struggle between truth and falsehood, and the satanic temptations to dissent from Allah's Law. Such states render human societies bereft of the Light of Allah's Guidance

represented by the religion of Islam. Surely, whenever human societies lose, change or distort the religion, they lose happiness and peace of mind, and therefore fall into the abyss of ignorance and aggression that only serves to bring them misery, and hence resulting in the misery of the whole earth. Humanity remains in confusion and disbelief until Allah grants it His blessings and sends it a Messenger with the same Message coming from the same Source to call it once again to Islam. The situation continues in this way until Allah, the Almighty sent His last Prophet Muhammad ﷺ with His final Message; Islam in its full and comprehensive form. It is the Message that Allah has promised to safeguard. Thus, it has been kept safe in its original language i.e. Arabic without any change, addition, or distortion throughout more than fourteen hundred years. Moreover, it will continue to be so until the Day of Judgment according to the Divine Promise:

> *﴾Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).﴿*
>
> (Al-Hijr: 9)

At the same time, all other Divine Books were exposed to complete loss or to some kind of distortion that rendered them void of the Divine Touch, and so are unable to guide humanity.

The Prophet ﷺ told us that the number of the prophets sent by Allah, the Almighty is one hundred and twenty thousand from whom Allah has chosen three hundred and fifteen Messengers. Unfortunately, of all the Messages that those Messengers brought, we have only some remnants of Moses' and Jesus' Messages (peace be upon them). Moses' Message was subject to large distortions at the hands of the Rabbis. It

is enough to say that what is nowadays known as the Old Testament was written down eight centuries or more after the death of Moses. Moreover, a lot of spurious chapters and forged stories were added to the Old Testament to purchase a trivial price with them. Allah, the Almighty says,

> ﴿*Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.*﴾
>
> (Al-Baqarah: 79)

And says,

> ﴿*Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.*﴾
>
> (Al-Baqarah: 159)

What was left by Allah's Prophet (*'Isa*) Jesus was also written down more than a century after he had risen to the heavens. A number of anonymous people, in different places throughout the earth, and at different times, wrote his account. These remnants of Jesus (peace be upon him) are still being amended until now by means of deleting, adding and changing.

Surely, it is Divine Justice that lies behind Allah's Promise to keep His Final Message safe as Allah, the Almighty will not punish anyone without having given a sufficient warning. Allah says;

> ﴿*We never punish until We have sent a Messenger (to give warning).*﴾
>
> (Al-Isrâ': 15)

Since Muhammad ﷺ is the last Prophet and Messenger, and in his Message all previous Divine Messages are perfected, it becomes necessary to keep this Message safe otherwise Allah's Promise i.e. not to punish without warning would not be kept. Thus, the living Message of the Prophet ﷺ makes us feel his continued guidance among us.

No doubt that Divine Messages came to guide man in matters that cannot be attained, and hence cannot be organized by the human mind. This is due to one of two reasons: First, these matters are absolutely unseen and therefore cannot be reached by man. Second, these matters are related to the rules of decorum that cannot be correctly organized by man. For example, matters of creed (unseen), worship (absolute Divine Ordainments), ethics and transactions (rules of decorum). It is evident that all such matters can lead man astray from the right path if he is not completely guided by his Lord. Whoever contemplates how these matters are handled in the Glorious Qur'an and the Sunnah of the Prophet ﷺ, he will be completely sure that the Glorious Qur'an is Allah's Word and that Muhammad, the seal of the Prophets and the final Messenger ﷺ, was taught by the Creator of the heavens and the earth through Divine Revelation.

Man has taken unprecedented steps towards gaining knowledge and has become acquainted to a large extent with the universe, its components, its phenomena, and its laws. Such knowledge dazzles man, and immerses him completely in worldly affairs and deviates him away from religion, as is evident in most non-Muslim Western communities. They are overwhelmed by their technical and scientific achievements. Knowing that man will reach such scientific knowledge, Allah provides man with His Book and the Sunnah of His

final Prophet with scientific facts that constitute a language capable of addressing modern man. These scientific facts are signs that prove the Divine nature of the Glorious Qur'an that was received by the final Prophet ﷺ. Thus, the way is paved for all people, especially those who are involved in pure and practical sciences, to surrender to Allah. They accept all unseen facts that were denied at first by contemporary science but then were later proven to be true by the same scientific researches, and hence accepted.

There are scientific signs in more than one thousand verses of the Qur'an and in many sayings of the Prophet ﷺ that do not speak in a direct scientific way, but give room to man's mind to work until it arrives at these conclusions. Moreover, these scientific signs came as proofs of Allah's Absolute Power and Ultimate Command. He, the Almighty is able to destroy this universe and rebuild it. Undoubtedly, the issue of Creation and Resurrection has been always the dilemma of simple-minded people, and the proof of their denial of the Creator.

We do believe that these scientific signs in the Glorious Qur'an and the Sunnah of the Prophet ﷺ came also to induce Muslims to contemplate Allah's Creation, to explore Allah's Laws in the universe and try to use them in populating the earth, and to fulfill all duties of vicegerency.

Surely, the scientific signs in the Glorious Qur'an and the Sunnah of the Prophet ﷺ remain as a Divine Revelation of ultimate truthfulness. Thus, Muslim scientists should make use of these scientific facts and introduce them to mankind in this age of science and technology. Undoubtedly, this will be a successful means of *Da`wah* or call to Allah' Religion.

The religion of Islam depends on two sources; the Glorious Qur'an and the Prophetic Sunnah that provides an

interpretation and a practical application amongst the people of Allah's Book. Therefore, adhering to the Sunnah is both a necessity and a requirement in Islam, and taking it as a guide in many matters that are treated generally in the Glorious Qur'an is an important factor in helping us understand Allah's Book. Due to the fact that the Sunnah is a fundamental source of knowledge and guidance in Islam, Muslim scholars were very keen to collect the Prophetic traditions, purify them, divide them into chapters, explain them, and safeguard them.

The pillars of Islam, creed, worship, ethics and transactions spring from the Glorious Qur'an and the Sunnah, and they constitute the core of our religion. Moreover, an objective look at these basics will show that they in themselves stand as a witness for the miraculous nature of the Qur'an and the Sunnah in their eloquence, composition, law, and their ability to address all mankind. In addition to this, we find their detailed account of the creed, worship, ethics and transactions. Not to mention that both of them; the Glorious Qur'an and the Sunnah, are miraculous in telling the stories of ancient times and in predicting many matters of which some have been fulfilled. Thus, the Glorious Qur'an proves its Divine nature and the Sunnah makes evident the truthfulness of the Prophet ﷺ who does not speak of his own accord.

In our attempt to fully understand the scientific signs in the Glorious Qur'an as well as in the Sunnah of the Prophet ﷺ, we need to completely comprehend their meanings in Arabic, and to delve into their connotations and the reason behind their revelation, as well as to see them in the light of the general principles and comprehensive objectives of Islam. Thus, we are able to uncover definite scientific facts contained in the Glorious Qur'an and the Sunnah of the Prophet ﷺ.

There is no room for doubt concerning the antecedence of the Glorious Qur'an and the Sunnah in referring to a number of scientific facts and secrets. This reference came in a precise, concise, scientific language that makes it fit to be a means of *Da`wah* especially in this modern age of technical and scientific progress. Islam is subject to aggressive attacks supported by all material means but lacking in human values and ethics.

Faced with failure at the hands of Muslims during the Crusades, Westerners have been bent on taking vengeance for themselves from Muslims by trying to distort the image of Islam under the cover of studying and criticizing it. In such an atmosphere, which is filled with hatred and blind fanaticism against Islam, there appeared schools of orientalism that devoted themselves to studying Islam, Islamic civilization, and the history, customs, and manners of Muslims so as to find any kind of weakness, whether real or imaginary, through which they attack Islam and Muslims. Due to their bias and subjectivity, these studies, in most cases, are far from being objective and balanced. Therefore, most of the works of orientalists are filled with hatred, self-conceit and superiority. In this oriental war, all attempts to derogate the Glorious Qur'an came to nothing. Therefore, they now orient their evil arrows of doubt towards the Noble Sunnah in an organized attack. They claim that the Sunnah was not written down during the lifetime of the Prophet ﷺ as he ﷺ prohibited it to be written so as to keep the Glorious Qur'an safe from being mixed with the Noble Sunnah.[1]

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[1] Abu Sa'id Khudri reported that Allah's Messenger ﷺ said, "*Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that.*"

In this regard, conniving orientalists are quite sure that the Noble Sunnah constitutes the second source of Islamic Law and the link between the different generations of the Muslim Ummah on one side, and between them and the Prophet ﷺ on the other. Thus, they are quite sure that shedding doubt on the authenticity of the Sunnah means doubting Islam itself and pulling down one of its basic pillars.

Surely, the aim of this attack is quite clear in spite of being concealed under a cover of scientific research. It masks a huge amount of hatred and bigotry as well as a fanaticism for falsehood. Orientalists doubt the authenticity of the Noble Sunnah and its narrators without having any concrete proof for their claim. They aim at nothing but to dissuade Muslims from the Sunnah of their Prophet ﷺ and hence from their true religion. Unfortunately, a number of Muslims follow these satanic claims and malicious conspiracies, and say that the sources of our religion are the Glorious Qur'an as it is *Mutawâtir*[1] (undoubted), and the practical tradition of the Prophet ﷺ as it is in continuous use and hence *Mutawâtir.* They say that what the Prophet ﷺ verbally enjoined is not obligatory. This false claim is a fabricated lie against the Prophet ﷺ and his Sunnah, which is in sharp contradiction to the Prophet's saying,

> *"You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it."*

And,

> *"I have been given the Qur'an and its counterpart (i.e. the Sunnah)."*

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[1] That which is handed down by very many distinct chains of narrators, which has always been accepted as authentic and genuine, with no doubt ever having been raised against it. (Reviser)

And Allah's saying,

> ﴿*And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.*﴾

(Al-Hashr: 7)

To disprove this claim I have chosen a number of the Prophet's Ahâdîth that contain scientific signs; that provide scientific facts discovered by man only in the last few years. Such signs are sufficient to refute the above-mentioned false claim. These Ahâdîth are classified into four categories: Universe, Man's Creation, Man's Health, and Food and Plants.

May Allah help me contribute more and more to the field of cosmic science. May Allah forgive me for any error in this humble work as Perfection is Divine, and may He reward me in the Hereafter,

> ﴿*The Day whereon neither wealth nor sons will avail, Except him who brings to Allah a clean.*﴾

(Ash-Shu`arâ: 88-89).

Zaghlul Raghib Muhammad El-Naggar

Treasures in the Sunnah

Chapter One

Universe

Hadîth 1

The Sun: Never Cease nor Disappear

عن ابن عباس رضي الله عنهما أنَّ رَسَولُ الله ﷺ سُئِل:

هَذه المَغَارِبُ من أينَ تَغرُبُ؟ وهَذهِ المَطَالِعُ مِـن أيـنَ تَطلُـعُ؟
فقَالَ ﷺ: **"هي علي رَسلِهَا لا تَبرَحُ وَلا تَزُول، تَغرُبُ عَن قَومٍ وَتَطلُعُ عَلى قَومٍ، وتَغرُبُ عَن قَومٍ وَتَطلُـع، فَقَـومٌ يَقولُـونَ غَربَت، وَقَومٌ يَقُولُونَ طَلعَت".**

Ibn `Abbâs ﷺ narrated that the Prophet ﷺ was asked,

"Where does the sun set, and where does it rise from? The Messenger of Allâh ﷺ answered, ***"It is going in a (nonstop) regular motion; it does not cease or disappear[1]. It sets in one place and rises in another, and sets in another place and rises elsewhere and so on. So, some people would say the sun has set and others would say it has just risen*** *(at the same moment)."[2]*

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[1] The Prophet ﷺ means that it does not disappear anywhere as they thought that it sets in a certain location, and rises again from that place.

[2] Reported by Imâm Abî Is-hâq al-Hamadhânî in *"Musnad Imâm Abî Is-haq al-Hamadhânî".*

Explanation of the Hadîth

This hadîth refers to the fact that there is a continuous alternate sunrise and sunset on earth. This could only take place if the earth is spherical or spheroid, and is, at the same time, continuously rotating round its axis facing the sun. This motion pattern leads to the continuous alternation of day and night on its surface, until life on earth comes to an end, i.e. until the Day of Resurrection.

One of the most prominent phenomena linked to this spherical shape of the earth, is that there are different places of sunrise and sunset for different zones of the globe. Each of the sun, the moon and other celestial bodies, sets somewhere in the globe and rises in another. They are all rotating, regularly, in fixed orbits, which they never leave or depart from. Truly, Allâh says,

> ﴾*...And each of them (i.e. the moon and the sun) floats along in (its own) orbit.*﴿
>
> (Yâsîn: 40)

The Messenger of Allâh ﷺ talked about all these cosmic facts in such accurate scientific style at a period of time when people thought that the earth was flat and stationary. This is definitely one of the signs, which testifies to the truthfulness of the Message of Muhammad ﷺ. For sure, no one in the Arabian Peninsula at the time of revelation, and for centuries to follow realized the fact that the earth is spherical and that it rotates around its axis facing the sun. Needless to say that at that time, no one was able to perceive the real or the apparent motion of the moon, the sun and other celestial bodies, as Arabia was but a simple and primitive environment.

The Glorious Qur'ân refers to the spherical shape of the earth and its axial rotating, and to its revolving in its orbit around the sun. The Qur'ân refers to these issues in many verses but in a subtle implicit way which may not astound the bedouins in the desert of the Arabian Peninsula at the time of revelation, but still keeps the scientific fact in context.

Among these verses are the following:

Allâh the Almighty says,

﴾*He has created the heavens and the earth with truth (in true proportions). He makes night overlap day and day overlap night and He has subjected the sun and the moon, each running (on a fixed course) for an appointed term. Verily He is the Almighty, the Oft-forgiving.*﴿

(Az-Zumar: 5)

1. The Glorious Qur'ân also confirms in more than one verse that the earth is "spread out" without ending at an edge. This could only be possible if the earth is spherical or spheroid, as the spherical shape is the only shape, which could endlessly be spread out or extended. For example, Allah the Almighty says,

﴾*And it is He Who spread out the earth, and placed therein firm mountains and rivers...*﴿

(Ar-Ra`d: 3)

2. The same fact is also assured when the Qur'ân refers to the East and the West in different forms. First in the singular[1], then in the dual form by indicating that there are "Two Easts and

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[1] As in *Sûrat al-Muzzamil*, ﴾*The Lord of the East and the West...*﴿ (Al-Muzzamil: 9).

Two Wests[1]", and in the plural form by referring to "Easts and Wests"[2]. This also emphasizes the fact that the earth is spherical and that it rotates round its axis while facing the sun. These verses also emphasize the fact that the Earth is tilted on its axis and that it does not orbit the sun in a perfect circle.

3. The fact that the earth is spherical in shape is also emphasized by the verses referring to the alternation of night and day. The Glorious Qur'ân indicates how Allah makes the 'Night overlap (*Kawwar*[3]) the Day and the Day overlap the Night' (*Sûrat az-Zumar*: 5). Among the verses that indicate the spherical shape of the earth is the one referring to the passing away of the mountains in the same way the clouds do,

> ﴾*And you will see the mountains and think them stationary, but they shall pass away as the passing away of the clouds...*﴿
>
> (An-Naml: 88)[4]

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[1] As in *Sûrat ar-Rahmân, "The Lord of the two Easts (places of sunrise) and the Lord of the two Wests (places of sunset)." (Ar-Rahmân: 17).* Reference is made here to the places of sunrise and sunset during early summer and early winter. Even though the sun rises and sets from a different location throughout the 365 days of the year, the difference between sunrise and sunset at early summer and early winter is more clearly distinct, indicating the longest and the shortest days of the year.

[2] As in *Sûrat al-Ma'ârij, "So I swear by the Lord of the Easts (all the points of sunrise in the east) and the Wests (all the points of sunset in the west) that surely We are able..."* (*Al-Ma'ârij*: 40). This verse refers to locations of sunrise and sunset throughout the year.

[3] The Arabic word used here *"Kawwar"* means to overlap, roll or coil round an axis, which indicates the circular movement of an object. The overlapping, rolling or winding of the day and night can only take place if the earth is spherical and that it rotates round its axis. Thus, day and night will continuously occur.

[4] The clouds in their movement are driven by an external force, which is the wind, while the mountains are driven by the rotations of the earth.

All of the above facts mentioned in the Qur'ân have urged Muslims, at the time of the Abbasid Caliph al-Ma'mûn, to measure the circumference of the earth very accurately. Their motive was the firm belief that the earth is spherical and that it rotates around its axis facing the sun. Moreover, the Muslim scholar and scientist "al-Bayyrûnî"[1] divided the earth into lines of longitude and latitude, in his book: *"Tahdîd Nihâyât al-Amâkin li Tas-hîh Masâfât al-Masâkin,[2]"* which he wrote in 416 A.H (about 1040 A.C.).

The source of all this knowledge is the illuminating signs that are mentioned in the Qur'ân and *Sunnah* of the Prophet ﷺ, and each of them testifies to the truthfulness and the Divine nature of the Message of the last of the Prophets and Messengers. This accurate scientific knowledge could not be obtained except for a Divine Revelation.

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[1] He was a Muslim scholar and Mathematician of Persian origin, died in 1048. He left several books in comparative religion, astronomy, geology; etc.

[2] The title means, "Determining the ultimate locations of zones to correct the distances between lands."

Hadîth 2

Only Allâh Who Knows When it Rains

عن عبد لله بن عمر رضي الله عنهما قالَ رَسُولُ الله ﷺ:

"مَفَاتِيحُ الغَيبِ خَمسٌ لا يَعلَمُها إلا اللهُ: لا يَعلَمُ مَا فِي غَدٍ إلا اللهُ، وَلا يَعلَمُ مَا تَغِيضُ الأرحَامُ إلا اللهُ، وَلا يَعلَمُ مَـــتى يَـــأتي المَطَرُ أَحدٌ إلا اللهُ، وَلا تَدرِي نَفسٌ بِأَيِّ أَرضٍ تَمُوتُ، وَلا يَعلَمُ مَتى تَقُومُ السَّاعةُ إلا اللهُ".

Ibn `Umar ﷺ narrated that the Prophet ﷺ said,

> ***"The keys of the Ghayb (Unseen) are five and no one but Allâh the Almighty knows them: (1) No one knows what will happen tomorrow but Allâh; (2) No one knows by how much the wombs fall short (of their time) but Allâh[1]; (3) No one know when it will rain but Allâh; (4) No human soul knows in***

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[1] This refers to cases of miscarriage when the pregnancy is aborted or when the baby is born early, or even when there is blood loss during pregnancy. It also refers to cases when pregnancy period exceeds the average of nine months in some cases.

what land it will die; (5) No one knows when the Hour will be but Allâh."[1]

In another narration of the same hadîth reported by *Imam* Ahmad,

"And no human soul knows what it will earn tomorrow (instead of: Only Allâh knows what will happen tomorrow...." (The rest of the hadîth is the same.)

Explanation of the Hadîth

These five issues of the absolute *Ghayb* (Unseen) need volumes to be explained and to emphasize how only Allâh, the Omniscient, knows their absolute realities. That is why the author here shall confine his argument to the third case, ***"No one knows when it rains but Allâh."***

Rain is one of man's provisions on earth, which is only provided by Allâh. Sometimes rain also comes as a punishment, and it is only Allâh who sends punishment on mankind.

Moreover, the fall of rain is a very complicated process that involves many factors over which man has no control. Several physical and chemical reactions, which are not fully perceived, are involved in the process of rainfall. Of these reactions are the trade winds, the evaporation of

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[1] Reported by al-Bukhârî, "Book of Monotheism", hadîth no. 4697 and also in "Book of Commentary on the Qur'ân", hadîth no. 4328. It was also reported in other hadîth compilations such as Imâm Ahmad, *Musnad,* hadîth no. 3477.

water from surface water (e.g. lakes, streams, oceans, etc.) and the air masses that gather moisture when passing over warm bodies of water or wet land surfaces and all living organisms. The moisture, or water vapor, is carried upward into the air mass by turbulence and convection. As water vapor rises, the temperature of the air cools and the vapor eventually condenses on particles suspended in the air. These water droplets are gathered together by air, to form clouds, which are again driven by the wind. The wind keeps generating more clouds, joining them together, moving and spreading them out across the sky. Sometimes the wind generates different types of clouds, by driving these rain clouds to accumulate into a heap of layers that keeps forming to reach the uppermost layer of the atmosphere. Wind keeps driving more water vapor and dust particles (acting as nuclei for vapor condensation) into these clouds, which make moisture droplets grow bigger and bigger until they reach the size suitable for the precipitation in the form of rain, hail or snow. All these reactions take place while clouds are in continuous motion; no one except for Allâh the Almighty knows the time, place and the amount of rain it will release.

Of the factors affecting this complicated process is the amount and type of electric charges in an individual cloud or in colliding clouds, and the effect of the solar wind[1] on the earth's atmosphere, in addition to other factors, which may or may not be known to us.

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[1] The solar wind is a continuous stream of ions (electrically charged particles) that are given off by the sun. The source of the solar wind is the Sun's hot corona.

Moreover, clouds do not carry at any one time more than 2% of the water vapor present in the atmosphere, which is estimated to be 15,000 sq. km. Water droplets, which these clouds carry, are extremely small in size that they hardly exceed 0.001 mm in diameter. Due to their high viscosity, these tiny droplets stick to the air particles; that is why they do not precipitate in the form of rain unless they are provided with more water vapor or dust particles, which are blown by the wind from the surface of the earth, thus helping in the process of water release (from the clouds) by Allâh's Will. This may also take place through joining clouds together, even though they may be different in their temperature, humidity, electric charges and other characteristics.

This clearly shows how the process of rainfall is really a secret of this universe that cannot be reached or arranged by any one except for Allâh the Almighty. Scientists exert much effort to understand how rain is formed and precipitated from various clouds carrying water vapor and particles, however, it is still a process beyond man's ability no matter how advanced and developed his knowledge and technology are.

This became evident in recent years, when meteorologists attempted to develop effective methods of artificial precipitation through spraying clouds with chemicals, which have a great affinity for water. In spite of the success of these attempts, scientists could not control the areas of the precipitation of rainwater, emphasizing what the Prophet ﷺ meant when he said, ***"No one know when it rains but Allâh."***

Moreover, in weather forecasts, rainfall predictions are made only a few hours before rainfall actually takes place, and in many cases, they are not reliable.

Glorified be Allâh, the Almighty who taught this knowledge to the last of His Prophets and Messengers, Muhammad ﷺ, who in turn conveyed it in extremely accurate scientific language, to be lasting evidence on his Divine Message.

Hadîth 3

The Ka`bah: a Hill on the Surface of Water

يُروَى عَن رَسُولِ الله ﷺ قَولُهُ الشَّرِيف:

"كانتِ الكَعبةُ خُشعةً عَلَى المَاءِ فَدَحِيَت منهَا الأرضُ"

"والخُشعة" أكمة لآطئة بالأرض، والجمع "خُشَع".

It was narrated that the Prophet ﷺ said,

"The Ka`bah was but a cliff (or a hill) on the surface of water then the earth was expanded from underneath." [1]

Explanation of the Hadîth

Early Muslim scholars found the content of this hadîth strange and its meaning ambiguous. Actually, it contains a scientific fact, which was only perceived by man in the mid sixties of the 20th century. It took several centuries of continuous research and strenuous efforts of thousands of scientists to prove that at the beginning of its creation, the earth was like a huge ocean; none of its land was visible.

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[1] *An-Nihâyah Fi Gharîb Al-Hadîth Wa Al-Athar, Vol. 2, pp 34-35.*

By the will of Allâh the Almighty, a violent volcanic explosion took place at the bottom of this ocean. This volcanic eruption kept on throwing volcanic lava, which accumulated forming a mountain chain (cordillera) in the middle of the ocean, which formed the first part of land. This land was in the shape of a volcanic island similar to the volcanic islands spread in the oceans today such as the islands of Japan, Philippine, Indonesia, Malaysia and Hawaii. Islands are still formed by the emergence of the sub oceanic mountain peaks.

As the volcanic activity continued, this primitive volcanic island started to grow gradually through expansion (i.e. growing by the effect of consecutive volcanic eruptions) until the first mother continent was formed, known as Pangaea.

By the will of Allâh the Almighty, when continental drift began, Pangaea broke up into Laurasia and Gondwanaland. Laurasia broke up into North America, Europe, and Asia and Gondwanaland broke up into India, Australia, Antarctica, Africa, and South America. This is known as the theory of plate tectonics, which is a theory of global dynamics having to do with the movement of a small number of semi-rigid sections of the earth's crust, with seismic activity and volcanism occurring primarily at the margins of these sections. This movement has resulted in continental drift and changes in the shape and size of ocean basins and continents.

The above hadîth narrated by the Prophet ﷺ 1400 years ago, is a scientific miracle supporting the Divine Message revealed to him ﷺ. It is needless to say that at his time, and for centuries followed, nobody realized this fact until the mid sixties of the 20th century.

This hadîth adds to our knowledge another scientific indication that the land underneath the *Ka`bah* is the most

ancient land containing the most ancient rocks on earth, a fact that has not been proven by science until now. Muslims must verify this fact by determining the absolute age of the rocks underneath the sacred *Ka`bah* through radiant elements present therein, if any. Thus, they can put forward this scientific fact to all people Muslims and non-Muslims, as further evidence to the truth of his Message ﷺ.

Hadîth 4

The *Ka`bah*: Center of the Universe

رَوَى مُجَاهِدُ عَنْ رَسُولِ اللهِ ﷺ قَولَهُ:

"إنَّ الحَرَم حَرَم مَنَاء مِن السَّماواتِ السَبع والأرَضين السَبع" .

Mujâhid narrated that the Prophet ﷺ said,

"The Sacred House (i.e. the Ka`bah) is in a central position between the seven Heavens and the seven Earths"[1]

Explanation of the Hadîth

This hadîth implies that the *Ka`bah* is located in a central position in the univèrse, emphasizing a fact that is repeatedly mentioned in the Qur'ân. The Qur'ân always refers to the earth as being opposite to the heavens, even though the earth is too small in comparison with the enormous size of the heaven. This could not be taken as an accurate statement unless the earth occupies a specific location at the center of the universe. This conclusion is verified by what is mentioned in the Qur'ân in more than twenty different verses about the space falling in between the heavens and the earth. Allâh the Almighty says,

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[1] Al-Bayhaqi, *Shu`ab al-Imân*, chapter "*Akhbâr Makkah*".

﴾*Lord of the Heavens and Earth and all that is between them...*﴿

(Ad-Dukhân: 7)

There could not be a space falling exactly between the heavens and the earth unless the earth is at the center of the universe.

Another evidence from the Qur'ân can be deduced from *Sûrat ar-Rahmân*, where Allâh the Almighty says,

﴾*O assembly of jinn and mankind! If you have power to pass beyond the diameters of the heavens and the earth, then pass (them) But you will never be able to pass them, except with authority (from Allâh) Then which of the Blessings of your Lord will you both (jinn and men) deny?*﴿

(Ar-Rahmân: 33-34)

The diameter is a straight-line segment passing through the center of a figure, especially of a circle or sphere, and terminating at the periphery. Hence, the diameters of the heavens could not be exactly the same as the diameters of the earth unless the earth is at the center of these heavens.

All the seven earths[1] actually exist inside our earth, with the outer one (layer) enveloping the inner one and so on. The seven heavens on the other hand, are encompassing us, exactly coinciding round the center of the earth. The Honorable *Ka`bah* lies at the center of the first earth (i.e. the outer crust), and thus falling exactly in a central position opposite to the seven earths and the seven heavens.

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[1] Reference is made here to the seven layers of our earth, going from the inner core to the outer crust.

These facts cannot be perceived by man, as the maximum knowledge he can gain is that related to a very small area of our nearest heaven (worldly sky). Even this small area is continually extending that no matter how man tries to develop his instruments to go beyond them, he finds the process beyond his perception. This is due to the fact that this part of the nearest heaven which he perceives is continually extending beyond his limited abilities.

We gained this knowledge only through the Glorious Qur'ân and the ahâdîth of the Prophet ﷺ, that tell us that there are seven coinciding heavens and seven similar coinciding earths. Studying the inner structure of the earth has proved that there are seven layers, with the outer one enveloping the inner, and hence the seven heavens should be following the same pattern. Modern astronomical studies have proved through many mathematical evidences that our universe is oblique or sloping; an observation which proves that the seven heavens and the seven earths are coinciding round one center, which is the center of our earth, with the Sacred *Ka`bah* lying at the center of the outermost crust.

The scientific sign in the above-mentioned hadîth could now be clearly perceived. The Prophet ﷺ also said in another hadîth, *"al-Bayt al-Ma`mûr* (the inhabited house) *lies exactly over Makkah"*. In another hadîth the Prophet ﷺ, described it as being: *"A house in the seventh heaven, exactly above the Ka`bah, that if it falls down, it will fall exactly on it."*

These ahâdîth are absolute proof of the Divine teaching received by Muhammad ﷺ. Peace and Blessings of Allâh be upon the last of Prophets and Messengers, Muhammad ﷺ and all his Companions and followers up until the Day of Resurrection.

Hadîth 5

The Full Cycle of "Time"

قالَ رَسُولُ اللهِ ﷺ:

"إنَّ الزَّمَانَ قَد استَدَارَ كَهيئَتِه يَومَ خَلَقَ اللهُ السَّمَاوَات وَالأرضَ، السَّنَةُ اثنَا عَشَر شَهراً فيهَا أَربَعَةٌ حُرُم، ثَلاثٌ مُتَوَاليَاتٌ ذُو القعدَة وَذُو الحجَّة والمُحَرَّم ورَجَب مُضَر الذي بَينَ جُمَادَى وَشعبَان".

Abû Bakrah ﷺ narrated that the Prophet ﷺ said,

"Time has turned back to its original state (and reached its full cycle) as it was when Allâh created the Heavens and the Earth. There are twelve months in a year, out of which four months are sacred: Three are in succession; Dhûl-Qi`dah, Dhûl-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe) of Mudar which comes between Jumâdâ and Sha`bân."[1]

Imâm Muslim also reported on the authority of Abû Bakrah ﷺ that the Prophet ﷺ said (in the sermon of the Farewell Pilgrimage),

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[1] Al-Bukhârî, Sahîh, "Book of the Beginning of Creation", hadîth no. 2958.

"Time has turned back to its original state (and reached its full cycle) as it was when Allâh created the Heavens and the Earth. The year is of twelve months, out of which four months are sacred: Three are in succession; Dhûl-Qi`dah, Dhûl-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe) of Mudar which comes between Jumâdâ and Sha`bân."

Then he asked, ***"What month is this month?"*** We said, "Allâh and His Messenger know best." He kept silent for a while until we thought he would attach to it a different appellation. ***"Is it not Dhûl-Hijjah?"*** he wondered. "Yes, it is." we said. Then he asked, ***"What is this town called?"*** We said, "Allâh and His Messenger know best of all." He was silent for a while until we thought he would give it a different name. ***"Is it not al-Baldah?*** (i.e. the town, meaning the sacred town of Makkah)," he wondered. "Yes. It is" we replied. Then he asked again, ***"What day is it today?"*** We replied, "Allâh and His Messenger know best of all." Then he kept silent for a while and said wondering: ***"Is it not 'an-Nahr' (i.e. slaughtering) Day?"*** "Yes. It is." We said. Then he said, ***"Your blood, property and honor are all inviolable (Harâm). They are sacred and inviolable as the inviolability of this sacred day, in this sacred month, in this sacred town." "You will surely meet your Lord, Who will ask you about your deeds. So do not turn back, after I leave you (meaning after his death) into disbelievers or as those who go astray and kill one another. Have I not delivered the Message (of my Lord)?"*** "Yes, you have," they replied. ***"O Allâh! Bear witness! Let him***

that is present convey it unto him who is absent. For haply, many people to whom the Message is conveyed may be more mindful of it than the audience."[1]

Explanation of the Hadîth

The fact that the Prophet ﷺ is emphasizing that the year is twelve months, is in itself a scientific miracle, because the year of any of the solar system planets, is the period of time taken by a given solar system to complete one revolution around the sun. The duration of this period is determined by the length of the radius of the orbit, i.e. how far the planet is from the sun, as well as the speed at which the planet orbits. Those two facts have not changed since the first moment the heavens and earth were created. Any change in either of these factors would cause a severe disturbance in the order of the solar system, which has been following the same pattern we perceive today for billions of years.

As for the indication of "turning of Time" stated in the hadîth, it is a Divine Revelation from Allâh, the Almighty, to the last of His Prophets and Messengers. The Arabs before the advent of Islam invented a trick called *"an-Nasî'"* (the postponement and replacement of the sacred months), i.e. claiming that the month of *Muharram* (the first month in the lunar calendar) was going to come that particular year, later than its identified time. That was because they wanted to violate its sanctity and fight each other in that month (since it was not the sacred month of *Muharram* anymore). The months then became extremely muddled, thus Allâh, the

[1] Muslim, Sahîh, "Book of Booty Division and *Mujâhidîn*", hadîth no, 3179.

Almighty, revealed to His Messenger ﷺ, the reality of these months, which are adjusted by the locations of the sun and the moon, in addition to the orbiting of the moon round the earth, along with its orbiting round the sun together with the earth.

The expression used by the Prophet ﷺ when he said, ***"Time has turned round again as it was when Allâh created the Heavens and the Earth,"*** has an inherent implication to the spherical nature of the universe and all the celestial bodies existing in it. The term ***"turned round"*** is a clear indication that the universe has turned back, as it is in circular motion, to how it was when it started.

This also emphasizes that time is not a material figure, which circulates round, but rather a period of time, which elapses. So, if time turns round then the whole universe and its celestial bodies are spherical.

The words of the Prophet ﷺ, ***"as it was when Allâh created the Heavens and the Earth",*** prove the fact that time has always followed this pattern over the long history of our universe which is estimated to be at least 10 billion years, and it will remain so till the Day of Resurrection by the will of Allâh.

Again, the source of this knowledge could only be a Divine Revelation from Allâh, Glorified be He, to His Messenger ﷺ.

Hadîth 6

Moon Sighting and the Beginning of Ramadân

عن أبي هُريرة ﷺ قالَ رَسُولُ الله ﷺ أو قالَ أبو القاسِم ﷺ.

"صُومُوا لِرُؤيَتِهِ وَأَفطِرُوا لِرُؤيته فإنْ غُبِّيَ عَليكُم فأكمِلوا عِدةَ شَعبان ثلاثين".

Abû Hurayrah ﷺ narrated that the Prophet ﷺ or (the narrator may have said) Abû al-Qâsim[1] (the Messenger of Allâh ﷺ) said,

> ***"Start fasting on seeing the new crescent (of Ramadân[2]) and break fasting (at the end of Ramadân) when you see the crescent (of Shawwâl[3]) and if it is too overcast to be seen, then complete counting the month of Sha`bân for thirty days (and fast afterwards)[4]."[5]***

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[1] *Abû al-Qâsim* means the father of *al-Qâsim* who was the son of the Prophet ﷺ.

[2] The month of fasting that follows *Sha`bân.*

[3] The month that follows *Ramadân* in the lunar year.

[4] The maximum number of days for a lunar month (the time elapsing between two successive new moons) is 29.5 or 30 full days, and the minimum is 29 days.

[5] Reported by al-Bukhârî, "Book of Fasting", hadîth no. 1909, and Muslim, "Book of Fasting", hadîth no. 1809; the wordings are similar. It was also reported by an-Nasâ'î, Abû Dâwûd, Imâm Ahmad, Imâm Mâlik and ad-Dâramî. There are still other ahadîth that state the same ruling but using

In another narration of the same hadîth by al-Bukhârî, ***"... but if it is too overcast to be seen, then estimate the (number of) days of Sha`bân."***

Explanation of the Hadîth

A lunar month[1] is determined through the movement of the moon, the earth and the sun; their respective relative positions that result from their motion. The moon rotates in a synchronous motion with the earth, as the latter rotates round its axis and round the sun. The moon rotates on its axis in about the same time that it revolves, and so almost the same portion of the moon always faces Earth. This rotational period of the moon[2] takes place every lunar month; a cycle, which reflects the lunar day. This day is divided into night and day; each of them lasts for half the period of the lunar month (14.5 to 15 days).

Immediately after the moon completes the waning crescent phase, (the conjunction phases where the moon is aligned with the earth and the sun; i.e. the moon being between the earth and the sun) a new moon starts to be born. As the lunar cycle begins, the moon starts to orbit the earth and the illuminated part of the moon gradually increases until the moon reaches the stage of the waxing crescent, the first quarter, the waxing gibbous, then the full moon; the phase where the earth is between the moon and the sun. As the

- different wording, see for example: al-Bukhârî, *Sahîh*, "Book of Fasting", ahadîth no. 1907; Muslim, *Sahîh* "Book of Fasting", hadîth no. 1797; Mâlik, *Mûwatta'*, "Book of Fasting", hadîth no. 557, etc.

[1] Also known in astronomy as the "Synodic month".

[2] It is the time it takes for the moon to complete one full axial rotation.

moon continues revolving round the earth, the illuminated part gradually starts to decrease until it reaches the waning gibbous, the last quarter and finally the waning crescent. The moon then disappears in the waning phase until the new moon is born.

The length of the lunar month varies between 29 days and 5 hours to 29 days and 19 hours; an average of 29.53 days. That is why the lunar month ranges from 29 to 30 days, which coincides with what is mentioned in the hadîth of the Prophet ﷺ.

An important factor required for the birth of a new moon is that the sunset on that day should precede the setting of the moon. Moreover, for a new moon to be visible in the horizon, after sunset, the moon has to be out of the glare of the sun light.

The legal lunar month (according to the Islamic calendar) starts when the new moon is seen after sunset and ends when the birth of the new moon of the next month is sighted also after sunset. Thus, the interval between the two moons must be complete days, whether 29 or 30. For many astronomical reasons, a pattern of consecutive shorter months (i.e. 29 days) or complete months (30 days) may occur repeatedly once or twice.

Proper and clear sighting of a new moon after sunset in a certain zone of the globe means the birth of the new moon for all the locations, which share the same time line. Furthermore, it should be sighted more clearly in the areas located at the west of that line all over the earth. As for the places to the east of that line, the new moon will be sighted brighter and bigger the following night.

The hadîth of the Prophet ﷺ indicates that the sign taken for the beginning of a new lunar month is sighting the crescent after sunset on a clear day, but if it is too overcast to be seen, then Muslims have one of two choices as indicated by the above-mentioned ahâdîth:

1. ***"...but if it is too overcast to be seen, then estimate the (number of) days of Sha'bân."***

2. ***"...and if the sky is overcast, then complete the month for thirty nights."***

Estimation then is to be made by those who have the means to calculate and the technology that enables them to do so. As for those who cannot do so, they can complete *Sha`bân* (thirty days).

Glorified be Allah, the Almighty, who taught the last of His Messengers and Prophets, Muhammad ﷺ that the lunar month could be 29 or 30 days and that the beginning and the end of the lunar month is to be determined by sighting the crescent after sunset. It is one of the scientific facts which has been perceived by man only in the last two centuries, and the fact that it was mentioned by the illiterate Prophet ﷺ who was sent to simple nomads, is clear evidence of the truthfulness of his Message.

Treasures in the Sunnah

Chapter Two

Man's Creation

Hadîth 1

Embryo Life Cycle in Mother's Womb

عن عبد الله بن مسعود رضيَ اللهُ عَنه قالَ حدَّثنا رَسُـــولُ اللهِ ﷺ وهُـــو الصَّادقُ المَصدُوق:

"إنَّ أحدَكم يُجمَعُ في بَطنِ أمِّه أَربَعِينَ يوماً ثُمَّ يَكُونُ عَلَقَةً مثلَ ذَلكَ ثُمَّ يَكُونُ مُضغَةً مثلُ ذَلك ثُمَّ يَبعَثُ اللهُ إليه مَلَكاً بـــأَربعِ كَلِمَات فَيَكتُبُ عَمَلَهُ وَأَجَلَهُ وَرِزقَهُ وَشَقِيٌّ أَم سَعِيدٌ، ثُمَّ ينفُخُ فيه الرُّوحُ، فَإنَّ الرَّجُلَ لَيَعمَلُ بِعَمَلِ أَهلِ النَّارِ حَتى يَكُونُ بَينَهُ وَبَينَهَا إلا ذِرَاعَاً فَيَسبِقُ عَلَيه الكِتَابُ فيعمَلُ بَعَمَلِ أهلِ الجَنَّـــة فَيَدخُل الجَنَّة، وأن الرَّجُلَ لَيعمَلُ بِعَمَلِ أَهَلِ الجَنَّة حَتى مَا يَكُونُ بَينَهُ وَبَينَهَا إلا ذِرَاع فيسبِقُ عَلَيهِ الكِتَابُ فَيعمَلُ بِعَمَلِ أهـــلِ النَّارِ فَيدُخل النَّار".

`Abdullâh Ibn Mas`ûd ﷺ narrated, "The Messenger of Allâh ﷺ who is the truthful, the one believed by the people, said to us,

"Verily, each of you is gathered together (the components of his creation) in his mother's womb

for forty days, in the form of a drop of fluid (Nutfah). Then it is a clinging object (`Alaqah) for a similar (period). Thereafter, it is a lump looking like it has been chewed (Mudghah) for a similar (period). The angel is then sent to him and breathes into him the spirit. He is also commanded to issue four decrees: to record his sustenance, his life span, his deeds and (whether he will be) unhappy (by entering Hell) or happy (by entering Paradise). I swear by Allah, other than Whom there is no God, certainly one of you will definitely perform the deeds of the people of Paradise except for an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Hell and enter it. And, certainly, one of you will definitely perform the acts of the people of Hell until there is not between him and Hell except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Paradise and enter it."[1]

The narration of Muslim on the authority of Ibn Mas`ûd ﷺ, "The Messenger of Allâh ﷺ who is the truthful, the believed, said to us,

"Verily, each of you is gathered together in his mother's womb for forty days. Then it is therein a clinging object (`Alaqah) during this period. Thereafter, it is therein a lump looking like it has

[1] Reported by al-Bukhârî, "Book of the Beginning of Creation", hadîth no. 2969. It was also reported by Muslim, at-Tirmidhî, Abû Dâwûd and Ahmad.

been chewed (Mudghah) in this period. The angel is then....."[1]

Explanation of the Hadîth

This hadîth indicates that the fetus goes through three stages: *Nutfah* (a drop or a small amount of water, but here it is interpreted as the zygote), *'Alaqah* (a leech-like structure or bloodsucker) and *Mudghah* (chewed substance or chewed lump). These stages take 40 days after the fertilization of the ovum.

The *Mudghah* does not take the shape of a human in any sense. It starts to gradually change into the human shape and the fifth days following its creation, i.e. the period between the 40th to 45th days after fertilization. On the 45th day, the major body organs and skeleton are distinctly formed and cell division continues afterwards.

The term *Nutfah* in general means little amount of water, equivalent to almost a drop. In embryology, this drop refers to the sperm or the ovum. However, in the hadîth, the *Nutfah* refers to the zygote or the fertilized ovum, which is called in the Qur'ân *"Nutfah Amshâj" (mixed drop)* formed by the union of the sperm and the ovum.

The *"Nutfah Amshâj"* continues to grow through cell division, until the *morula* (a globular solid mass) is formed

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[1] Putting the two narrations together, it could be deduced that what the Prophet ﷺ meant, is that the fetus is brought together in the mother's womb for forty days, it is a clinging object *'Alaqah* during the same period and a *Mudghah* during that same period. Hence, all of these stages take place in the first forty days. This is actually consistent with what the embryologists consider now as a fact.

four days after conception. On the 5th day, the *morula* is divided in two halves, forming what is called the *blastocyst*. On the 6th day, the *Nutfah* reaches the final stage of its growth, when it is completely embedded in the uterine wall. Its length reaches up to 0.5 to .68 mm. Then the *`Alaqah* (clot of blood) begins to be gradually formed. By the end of the second week, the embryo inside the *blastocyst* clings to the endometrium of the uterus, in the same way that a water leech clings to the skin of the host. Just as the leech derives blood from the host, the human embryo (inside the *blastocyst*) derives blood from the pregnant endometrium.

This stage takes about a week for the *blastocyst* to anchor itself completely to the wall of the chorionic cavity by a connecting stalk, which later forms the umbilical cord. The embryo at this stage is almost two weeks old, and the length of the *`Alaqah* is between 1.5-3 mm. The umbilical cord takes about 10 days to grow (from day 6 to 16 after conception). The embryo acquires the full shape of a leech after three weeks from conception. The leech has a deep neural groove, with the appearance of some small nubbins on the sides of the body and the forehead also starts to be prominent.

By the 24th or the 25th day, the stage of *`Alaqah* ends. After two days, the *`Alaqah* starts to change into the *Mudghah*. One somite appears first, then the number increases between 40 - 45 somites. They give the shape of the *Mudghah*, which resembles a chewed piece of flesh. This stage ends by the 6th week of gestation. The fetus, at this stage, is almost 1 cm long.

Starting from the 7th week, bones begin to be formed. At this stage, the fetus length varies between 14mm to 20mm. Its body straightens up and the nidus of his fingers appears.

In the 8th week, the stage of muscle formation starts. The fetus is about 2 to 3cm long.

From the 9th week to the 38th week of gestation, the last stage of creation starts. This stage gives the fetus a human appearance. The bones are covered with muscles, the muscles covered with skin and each part of the body starts to have a distinct shape. The rate of growth is slow at the beginning. After the 12th week, the rate of the fetus formation speeds up clearly until the moment of birth.

The hadîth of the Prophet ﷺ indicates that the first three stages from the *Nutfah* to the *Mudghah* take about 40 days, which is proved by modern scientific facts. Some hadîth scholars understood that this period takes about 120 days (40 days each), but this is contradicted by another hadîth of the Prophet ﷺ where he says,

> ***"When forty two nights have passed over the Nutfah, Allâh sends an Angel to it, who shapes it and makes its ears, eyes, skin, flesh, and bones."***[1]

Studies in embryology proved that these stages of the formation of bones, skin, ears etc. start only by the end of the 6th week of gestation, i.e. 42 nights, which proves the truthfulness of the Prophet's hadîth. The misunderstanding came from the expression *"similar (period)"*. Some thought that it means each stage takes 40 days to be complete. However, looking at the other narrations, we understand that *"a similar period"* refers to the gathering of the components of creation, which includes the three stages mentioned in the hadîth.

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[1] Reported by Muslim, Abû Dâwûd and at-Tabarânî.

We still need to ask ourselves, how did the Prophet ﷺ tell us in such accurate expressions about these stages which do not exceed 10 mm in size, something that is beyond the estimation of man at this period of time, when nobody could ever see what is going on inside the womb during various stages of pregnancy?

Hadîth 2

Allâh Created Adam on Adam's Own Image

عَن أَبي هُرَيرَة رَضيَ اللهُ عَنه قالَ النَّبيُّ ﷺ:

"خَلقَ اللهُ آدَمَ عَلَى صُورَته طُولُهُ ستُونَ ذرَاعًا فَلَمَّا خَلَقَهُ قَالَ اذهَب فَسَلِّم عَلى أُولَئكَ النَّفر من المَلائكة جُلُوسٌ فَاستَمعَ مَا يُحَيُّونَك فَإنَّهَا تَحيَّتُكَ وَتَحيَّةُ ذُرِّيَتكَ فقالَ: "السَّلامُ عَلَيكُم" فقالوا: السَّلامُ عَلَيكُم ورَحمَةُ الله، فَزَادُوه وَرَحمَةُ الله فَكُل مَن يَدخُلُ الجَنَّة عَلى صُورَةِ آدَم فلَم يَزَل الخَلقُ يَنقُصُ بَعد حَتَّى الآن".

Abu Hurayrah ﷺ, narrated that the Prophet ﷺ said,

"Allâh created Adam, on Adam's own image, making him 60 cubits tall. When He finished his creation, He said to him, 'Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting of your offspring.' So, Adam said to the angels, 'As-salamu `Alaykum (i.e. Peace be upon you)." The angels replied, 'As-salamu `Alayka wa Rahmatu Allâh (i.e. Peace and Mercy of Allâh be upon you). The

angels added to Adam's salutation the expression' Wa Rahmatu Allâh'. So, any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation until now '."[1]

This hadîth has three amazing scientific signs, which are,

1. Allâh the Almighty created Adam on his known image (i.e. the image of Adam).
2. The length of Adam was 60 cubits.
3. People have been decreasing in stature since Adam's creation till now.

Explanation of the Hadîth

For decades, people were fascinated by the "Organic Evolution Theory" (known as Darwinism) which led many to try to make a link between man and this long chain of creation, but without having any clear or sound evidence. The current fossils record is still deficient, having many gaps, as evidenced by the ancient record of life on earth (at least 3800 million years), which has been inhabited by several consecutive patterns of creation that increased in their number and complexity of structure as time went by. This correct observation has been used in making many wrong deductions, which try to negate "Creation", but the Glorious Qur'ân assures that,

﴾*Allâh is the Creator of all things.*﴿

(Az-Zumar: 62)

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[1] Reported by al-Bukhârî, "Book of Asking for Permission," hadîth no. 6227. It was also reported by Muslim and Ahmad.

The hadîth of the Prophet ﷺ assures that everything was created, and that man was created in a special image, even though physical structure is shrinking as time goes by. Nevertheless, modern science emphasized this fact due to the following observations:

1. The fundamental basic building block of a living cell is the protein molecule. Modern experimental science assures the impossibility of its creation by mere chance as it is extremely complicated, besides its being a non-living substance in itself, but it becomes active inside the living cell. The amino acids of which the protein molecule is composed are also extremely complicated in nature and structure.

2. The living cell is extremely complicated in its structure and specific function, which negates any possibility of its existence without any previous wise planning. The human body is built of hundreds of billions of living cells, which vary according to the variation of their role and function. Each group of these cells are gathered to build up special tissues, which are accordingly gathered to build up specific organs and these organs make up the body systems which cooperate in amazing harmony to serve the living body, and give it the ability to perform its various activities.

3. A living cell in the human body does not exceed 0.03 mm in diameter. Each cell has a nucleus inside, which represents the controlling brain of the cell. Each nucleus carries a definite number of chromosomes, the number of which determines each type of millions of types of creatures, and billions of individuals inside each type.

The nucleus of man's cells, for example, carries 46 chromosomes in 23 pairs, except for the reproductive cells, which carry half of this number. When this cell unites with

the opposite reproductive cell, it produces a fertilized egg with a complete set of chromosomes, i.e. 46.

4. The chromosomes of one human cell occupy a space inside the nucleus, which does not exceed 1/1.000.000 cubic mm. However, when they are spread, they reach up to almost 2 meters in length. Therefore, the genetic code in one human body exceeds the distance between the earth and the sun, which is almost 150 million km.

5. The genetic code present on the chromosomes of one human cell carries 18.6 billion of nitrogen, sugar and phosphate base, equally distributed among the three chemical groups. These groups are arranged in a sequence of 3.1 billion nucleotides, which again form almost one billion genetic codes carrying all the hereditary information. If this structure is subject to any change in the sequence of its bases, either it gets deformed (i.e. mutation occurs) or totally collapses.

6. It is amazing to know that the nucleic acids forming this genetic code which carries all the secrets of the living cell, is almost identical in its chemical structure between any two human beings up to 99.9%, no matter how far related they are. Nevertheless, each individual of the billions who live today, who lived and died, and who will come, will have his own special genetic code, which is more accurate than the code of his thumb.

As for the huge size of the Prophet Adam ﷺ, the fossils record, discovered so far, shows that creatures started to grow smaller in size as time went by, and will continue to do so until Allâh, the Almighty, inherits the earth, and all that is on it.

Thus, we can see those signs in the hadîth of the Prophet ﷺ refuting all the claims of organic evolution, and assuring that all creations in general and man in particular are created from the beginning on their present image.

Hadîth 3

Maybe it is due to Hereditary Factors

عن أبي هُرَيرَة رضي الله عنه أنَّ رَجُلا أتي النبيَ ﷺ فقالَ:

"يا رسولَ الله، وُلد لي غُلامٌ أسود. فقالَ: "**هل لكَ مِن إبـــل؟**" قال: نَعَم. قالَ: "**ما ألوانُها؟**" قالَ: حُمُر. قال: "**هل فيها مـــن أورَق؟**" قال: نَعم. قال: "**فأنى ذلك؟**" قال: لعل نَزَعَـــهُ عِـــرقٌ. قال: "**فَلَعَلَّ ابنَكَ هَذَا نَزَعَهُ عِرقٌ**".

Abu Hurayrah رضي الله عنه narrated,

> *"A man came to the Prophet ﷺ and said, 'My wife gave birth to a black child.' The Prophet ﷺ asked him,* ***'Do you have camels?'*** *The man replied, 'Yes.' The Messenger of Allâh ﷺ asked him,* ***'What color are they?'*** *The man replied, 'Red.' The Messenger of Allâh ﷺ then asked him,* ***'Is there a grey one among them?'*** *The man answered, 'Yes.' The Messenger of Allâh then asked him,* ***'Where has that*** *(grey)* ***one come from?'*** *The man said, 'Maybe it is due to hereditary factors.' The Prophet ﷺ,* ***"Maybe your latest son has this (black) color due to hereditary factors."***[1]

[1] Reported by al-Bukhârî, "Book of Divorce," hadîth no. 5305. It was also reported by Muslim, Imâm Ahmad, Ibn Mâjah and an-Nasâ'î.

Explanation of the Hadîth

This hadîth sets an unprecedented basic rule in genetics, as the hereditary factor mentioned here refers to early generations. The fact that the offspring bears hereditary traits from both of his parents, who share in giving him these characteristics in various proportions, is something that has been known a long time ago. But the fact that this genetic line could stretch up to his early ancestors, had only been discovered after the basic principles of genetic inheritance had been uncovered at the end of the 19^{th} century (1865-1869) by Mendel the Austrian monk. Experimenting with breeding garden peas, Mendel grew hybrid offspring that resembled one parent rather than a blend of both parents. He conceived of hereditary units, now called genes that expressed dominant or recessive characteristics.

Until the beginning of the 20^{th} century, "Genes" remained as mere symbols used to explain the variation in creation, until Thomas Morgan (1866-1945) who discovered how genes are transmitted through the action of chromosomes, confirming the laws of heredity of Austrian botanist Gregor Mendel[1] and laying the foundation for modern experimental genetics. The experiments he and his students conducted with vinegar flies proved that chromosomes behave similarly to Mendel's description. Morgan and his co-workers also created linear chromosome maps in which genes are assigned to specific positions.

[1] see Mendel's Laws.

In 1955, James Warson and Francis Crick each helped determine the structure of the nucleic acid known as deoxyribonucleic acid (DNA), which transmits genetic characteristics from one generation to the next. They also discovered its ability to divide, and replicate into two identical strands before each cell division. If we trace this replication process back in time, the same old genetic code will end up in billions of people who are on earth today, to billions who died and billions who will come after us. All of this goes back to one genetic code that was in the back of our father Adam عليه السلام when he was first created. The variation in the characteristics of this code through inheritance is what gave humanity all this variation in its physiological, behavioral and psychological traits.

Thus, all the individual traits, inclinations, taste, moods, color, length, blood type, etc. are inherited from his/her ancestors on his/her father's and mother's sides. Some of these traits are dominant and some are recessive, but some of these recessive qualities may appear in one of the following generations. This shows clearly the great sign in the hadîth of the Prophet ﷺ, ***"Maybe it is due to hereditary factors."***

For sure, this is a scientific fact that had only been discovered in the early years of the 20th century, and had been concluded only towards its end. But the Prophet ﷺ mentioned this scientific fact very clearly and with great confidence as he derived it from the Divine Revelation. Peace and Blessings of Allâh be upon the last of His Prophets and Messengers, Muhammad ﷺ.

Hadîth 4

Every Man has 360 Joint Bones

عن السَّيدة عائشة رضيَ اللهُ عنها أنَّ رَسُولَ الله ﷺ قالَ:

"إنَّهُ خُلِقَ كُلُّ إنسَانٍ من بَني آدَمَ عَلَى ستينَ وَثلاثُمَائة مفصَل، فَمَن كَبَّرَ اللهَ، وحَمدَ اللهَ، وسبَّحَ اللهَ، واستغفرَ اللهَ، وعَزَلَ حَجَرا من طَريقِ النَّاسِ، أَو شَوكاً أَو عَظماً عَن طَريقِ النَّاس، وأَمَرَ بمَعرُوف، أَو نَهَى عَن مُنكَرٍ، عَدَدَ تلكَ السِّتِّين وَالثلاثُمَائة سُلامى فإنَّه يَمشي يَومَئذٍ وقد زَحزَح نفسَه عَن النَّارِ".

`Â'ishah ﵂ narrated that The Prophet ﷺ said,

"Everyone has been created with three hundred and sixty joints. Whoever mentions Allâh's greatness (says Allâhu Akbar), praises Allâh, extols Allâh, and seeks forgiveness from Allâh and removes stones from the path of the people, enjoins what is good and forbids the evil to the amount of those three hundred and sixty joints (sulâmâ), he walks on that Day (of Judgment) having distanced himself from the Hell fire."[1]

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[1] Reported by Muslim, hadîth no. 1007.

Abû Dharr ﷺ narrated, "The Prophet said ﷺ,

"In every morning there is a charitable act on the joints of any of you. Every tasbîhah (to say: subhânallâh, i.e. Glory be to Allâh) is a charitable act; every tahmîdah (to say: al-hamdu lillâh, i.e. Praise be to Allâh) is a charitable act, every tahlîlah (to say: lâ ilâha illâllâh, i.e. There is none worthy of worship but Allâh) is a charitable act; every takbîrah (to say: Allâhu akbar, i.e. Allâh is the Greatest) is a charitable act; enjoining the right is a charitable act; forbidding the evil is a charitable act. However, to fulfill that charity, it is sufficient to pray two rak'ât [1] of Duhâ [2]."[3]

The word *"Sulâmâ"* in Arabic refers to the joint. It can be also used for all the body bones and the joints between them. Most of the body bones are movable, but some are fixed as those of the skull.

Explanation of the Hadîth

The hadîth clearly directs Muslims to be grateful to Allah, the Almighty, Who dignifies and honors man, over all other creatures, by giving him a straight upright skeleton. It has been created of a huge number of big and small bones and cartilages. Between every two bones, there is a joint to enable

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[1] *Rak'ah*: pl. *Rak'ât*. Prayer is made up of several *Rak'ât*, each *Rak'ah* consists of one standing (while reciting the Qur'ân), one bowing and two acts of prostration.

[2] The mid-morning voluntary prayer, its time starts after the sun is well up in the sky until just before noon.

[3] Reported by Muslim.

the bones and to protect the body's soft parts. These joints enable the person to stand up, sit down, lie on his side, bend, stretch, etc. Every Muslim who worships Allâh, Glorified be He, must be grateful to Allâh for every one of these joints, and offer a charitable act, in way of gratitude to His Creator, for this great blessing, without which life would have been impossible.

It is amazing that the Prophet ﷺ mentioned the number of the body joints so precisely, at a time when nobody had any idea about human anatomy. Even now in the 21st century, many people still do not know the number of joints in their bodies, including many professors of orthopedics. I asked many of them, and their answer was between 200 and 300 bones, and around 100-300 joints.

Likewise, many international encyclopedias avoid giving an exact number of bones and joints of the human skeleton by classifying them into major groups or subdivisions. The Encyclopedia Britannica classified them into three subdivisions:

1. **The Axial Skeleton,** which consists of the bones of the vertebral column and the majority of the skull bones.

2. **The Visceral Skeleton,** which consists of the thorax (the ribs and the breastbones), the lower jaw and some parts of the upper jaw.

3. **The Appendicular Skeleton,** which consists of the bones of the pelvic girdles, shoulders and limbs.

The Hatchinson Encyclopedia, published in 1995, mentioned that the number of bones in a human skeleton is only 206 bones.

In his book titled, *"The Journey of Faith inside the Human Body"*, Dr. Hâmid Ahmad Hâmid mentioned that the total number of the human body joints is exactly 360, as the Messenger of Allâh ﷺ stated1400 years ago. According to Dr. Hamid, the details of these bones are as follows:

First: 147 joints in the vertebral column

25 joints between the vertebrae.

72 joints between the vertebrae and the ribs.

50 joints between the vertebrae and the occipital condyles.

Second: 24 joints in the thorax

2 joints between the bones of the sternum and thoracic cage.

18 joints between the sternum and the ribs.

2 joints between the clavicle and the scapulae (shoulder blade).

2 joints between the two scapulae and the thorax.

Third: 86 joints in the upper extremity

2 between the scapular bones.

6 joints between the elbows.

8 joints between the wrists.

70 joints between the hand bones.

Fourth: 92 joints in the lower extremity

2 hip joints.

6 joints between the knee bones.

6 joints between the ankles.

74 joints between the feet bones.

Fifth: 11 joints in the Pelvis

4 joints between the coccyx vertebrae.

6 joints between the bones acetabulum.

1 joint of the pubic symphysis.

Total number of joints: 360

Those joints, mentioned in the hadîth, are the movable joints in the human body, which give the ability to the vertebral column and hence the whole body to move freely. The immovable joints, as those joining the skull bones, are not counted here. The movable ones are also known as "The Synovial joints", for they contain a fluid known as the "Synonvial fluid". This fluid allows friction-free movement of the bones by reducing direct contact. For example, the hip joint, composed of a ball-like head of the femur that fits into a socket-like depression of the pelvis bone, makes the hip and the whole leg movements easy and flexible. Another example is the Hinge joint, which enables man to easily bend his leg.

Another type of joint is called "The Gliding joint" as that of the radiocarpal (wrist) joint. In this joint, the facing bone surfaces are in most cases flat, allowing the bones to glide freely in several directions. The joint between the two upper vertebrae has a special structure. It allows the side movement of the head, through the rotation of the ball-like head of one vertebra into the socket-like depression of the other vertebra.

Were it not for the joints created by Allâh the Almighty, man would not have been able to move one bone in his body. The defect in one joint causes a lot of pain and problems.

Hadîth 5

Breastfeeding Prohibits Marriage

عَن أمِ المُؤمنين السيدة عائشة رضيَ اللهُ عنها أنها قالت: قـــال رَسُـــولُ اللهِ ﷺ:

"يَحرُمُ مِن الرَضَاعةِ ما يَحرُم مِن الولادة."

`Â'ishah ﵂ narrated, "The Prophet ﷺ said,

> ***"Whoever is unmarriageable due to birth (blood relations) is also unmarriageable due to breastfeeding."[1]***

Ibn `Abbâs ﵁ narrated, "The Messenger of Allah ﷺ was asked to marry the daughter of Hamzah (his cousin and foster brother), he said,

> ***"She is unmarriageable to me because she is the daughter of my foster brother. Whoever is unmarriageable because of blood relations is also unmarriageable because of breastfeeding."[2]***

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[1] Reported by Muslim, hadîth no. 3569.
[2] Reported by al-Bukhârî, hadîth no. 2451.

Explanation of the Hadîth

The Messenger of Allah ﷺ determined the period of breastfeeding to be the first two years of age, as he said,

> *"Prohibition of marriage due to breastfeeding only applies to infants during the first two years of age."*

That is why Muslim scholars said that the only breastfeeding, which prohibits marriage, is only that which takes place in the first two years. This is emphasized by other ahâdîth of the Prophet ﷺ as he said,

> *"The only breastfeeding which makes marriage unlawful is that which strengthens the bones and lets the flesh grow."*

In another narration, *"and was before feeding."* Proper food is normally given to children after weaning, i.e. two years after birth, as Allah the Almighty says,

> *﴾And mothers should suckle their children for two complete years for those who desire to complete the suckling [period]...﴿*

(Al-Baqarah: 233)

As for the quantity of a breastfeed, which prohibits marriage, some say that one complete breastfeed is sufficient to prohibit marriage. This opinion is based on the generality of the verse saying,

> *﴾Forbidden to you (in marriage) are: your mothers, your daughters...your foster mothers who breastfed you...﴿*

(An-Nisâ': 23)

And the hadîth saying,

> ***"Whoever is unmarriageable due to birth (blood relations), is also unmarriageable due to breastfeeding,"***

This generally prohibits marriage due to breastfeeding in general, without determining a certain number of feeds.

Other scholars said that prohibition is established only when the child is fed completely five separate times, as *`Â'ishah ﷺ said,*

> *"It was revealed in the Qur'ân, 'Ten breastfeeds make the child forbidden (from marrying his foster sister or brother),' and then it was abrogated to five times and the Prophet ﷺ died and that what was recited of the Qur'ân."*[1]

Others said that a child must be breastfed for three times or more in order for the relationship to be established and marriage between the two to be prohibited. Their evidence is the hadîth saying, *"One or two sucks would not prohibit..."*

It seems though that one satiating breastfeed is the one, which prohibits marriage. The Qur'ân stated those are prohibited through blood relations,

> *﴾Forbidden to you (in marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who breastfed you, your foster sisters, your mother in law, your step daughters under your guardianship born of your wives with, whom you have consummated marriage, but there is no sin (i.e. prohibition to marry) if you have not consummated marriage with...﴿*
>
> (An-Nisa': 23)

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[1] Reported by Muslim, Abû Dawûd and an-Nasâ'î.

That is why the foster mother is exactly in the status of one's mother and is unmarriageable for the one she breastfed. It is not only the foster mother who is unmarriageable, but all of those who are in same degree of her relation as of the true mother, i.e. the foster mothers' mother, sisters (foster aunts), daughters (foster sisters), grandchildren (foster nieces) and her mother in law. The foster mother is any woman who has milk in her breast, whether she has reached the age of puberty or not, married, divorced or a widow, whether she is pregnant or not and whether she is still menstruating or not. Prohibition is applied as long as breastfeeding takes place within the first two years after birth. If this breastfeeding was after two years, it does not prohibit any marriage, whether it was one or more breastfeeds.

The specific determination for the breastfeeding period to be the first two years of the child's birth, is due to the vital effect which it has on the child's health and body, an effect which goes on to the end of life, and hence the marriage prohibition due to fostering. Medical studies proved a definite relation between breastfeeding in the first two years of the child's birth and the efficiency of his immune system and hence his ability to resist diseases. The infant acquires this immunity in the form of antibodies, which are transferred to him through the mother's milk, and could not be acquired through any other milk. After two years of age, the body is able to produce these antibodies by itself.

This fact has been mentioned in the Qur'ân and Prophetic tradition 1400 years ago. The Qur'ân and Sunnah prohibited marriage between those who are breastfed from the same woman, at least five times, in the first two years of birth, and they are considered foster brothers and sisters. The foster

mother is also considered as a real mother to them, having all the rights of the mother except for inheritance rights. This relation prohibits all that is prohibited to the real mother through blood relations.

Members of the same family would share the inherited immunity system, as well as the other genetic qualities, with each still having his own distinct individual qualities. That is why there are many sayings of the Prophet's Companions and the followers of the Companions ﷺ advising Muslims not to continue marrying close relatives, especially cousins, one generation after the other for the offspring not to become weak. It was narrated that 'Umar ibn al-Khattâb ﷺ said to the family of Sâ'ib, *"Marry not your relatives to your offspring to continue being strong."* He means, marry those who are out of your family circle, otherwise your offspring will get weaker and weaker each generation. Studies proved that weakness occurs due to similarities in genetic qualities.

It is well known that marriage was allowed between brother and sister in the first generation of the sons and daughters of the Prophet Adam ﷺ and his wife Hawâ' (Eve). But even under these circumstances when they were all relatives, and no strangers were yet there, Allah the Almighty commanded that no marriage should take place between twin brother and sister who were born together.

The wisdom behind this rule is now clear as many genetic diseases continuously appear in families, which observe marriages of close relatives for several generations. The logical explanation for this phenomenon is that the extreme similarity in genetic qualities leads to their disturbance, which causes some of the positive qualities, which were dominant in the genetic code to disappear, while some of the negative

qualities, which were not dominant, to become more dominant in next generations. Unity is an attribute of no one but Allah the Almighty, other than that, all qualities have adversities, which may dominate in certain circumstances such as afflictions and punishment.

This is emphasized in cases of organ transfer and transplantation, as the receptor body does not accept the organ unless it is transferred from the mother in particular, and then the father. The acceptance decreases as the degree of kinship gets farther, from the parents, to the brothers, the maternal uncles, the parental uncles, the grandfathers, maternal cousins and then parental cousins and so on. The reason is that the degree of homogeneity of the tissues is stronger in one family, and gets weaker as one reached farther from the parents to the rest of the family members.

Medical research also showed that the degree of the acceptance of the receptor to transplanted organs increases through blood transfer from the donor to the receptor three times before the transplantation. This is justified by an increase in T-Lymphocytes, which suppresses the action of other lymphocytes of the same group, which are responsible for the expulsion of foreign bodies. This is the same process, which makes the body of the pregnant mother not to reject the presence of the fetus inside her womb or to expel it as a foreign body. An immunologic adaptation takes place between them, even though there is a difference between the mother and the fetus. The continuous vomiting in the first trimester and the appearance of toxemia in later stages are due to the action of lymphocytes, which tend to reject foreign bodies. Likewise, the acceptance of the human body to transplanted organs is explained to be a form of immunologic

adaptation, which increases as the degree of kinship is close between the donor and the receptor.

Dr. Qays al-Ansârî, Professor at the Faculty of Medicine, Cairo University, suggested that milk of the breastfeeding mother changes the immunologic system of a breastfed infant to be closer to that of a foster sister, exactly as what happens in the process of blood transfusion from the donor to the receptor in organ transplantation. Even though there is some difference in tissue homogeneity between them, repeated blood transfusion from the donor to the receptor at least three times, suppresses the work of the lymphocytes, which expel the foreign bodies by the receptor of the transplanted organ. Therefore, there is a similarity between the immunologic adaptation, which occurs between the mother and her fetus, and blood transfusion between the donor and receptor. We can also see that there is a similarity between a mother breastfeeding two children in the first two years of age, and a pregnant mother of twins. That is why Allah the Almighty prohibited marriage due to fosterage,

> ﴾*...and your foster mothers who breastfed you, and your foster sisters...*﴿
>
> (An-Nisâ': 23)

The Prophet ﷺ also said concerning the same issue,

> *"Whoever is unmarriageable due to birth (blood relations), is also unmarriageable due to breastfeeding,"*

And said,

> *"Prohibition of marriage due to breastfeeding only applies to infants during the first two years of age."*

Peace and Blessings of Allah be upon the last of Prophets and Messengers, Muhammad ﷺ.

Chapter Three

Man's Health

H̲adîth 1

Purification is Equivalent to Half of the Faith

أخرج الإمام مُسلِم في صَحيحِه عَن رَسُولِ الله ﷺ أنه قالَ:

"الطَّهُورُ شَطرُ الإيمَان، والحَمدُ لله تَملأُ الميزَان، وسُبحَانَ الله والحَمدُ لله تَملآن – أَو تَملأُ – مَا بَينَ السَّمَاوَات والأرض، والصَّلاةُ نُورٌ، والصَّدَقَةُ بُرهَان، والصَّبرُ ضِيَاءٌ، وَالقُرآن حُجَّةٌ لَكَ أَو عَليكَ، كُلُّ النَّاسِ يَغدُو، فَبَائِعُ نَفسَه، فَمُعتِقُهَا أَو مُوبِقُهَا."

Abû Mâlik al-H̲ârith ibn `Âs̲im al-Ash`arî ﷺ narrated, "The Prophet ﷺ said,

> ***'Purification is half of faith[1]. [The phrase] al-h̲amdulillâh (All praise be to Allâh) fills the scale[2]. [The phrases subh̲ânallâh (Exalted be Allâh) and al-h̲amdulillâh (All praise be to Allâh)] fill what is***

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[1] Equivalent in its importance to half of faith, as it is needed for the Muslim to perform his prayer, which is one of the five pillars of Islâm.

[2] The scale meant here is the scale by which all the deeds of man will be weighed on the day of judgment. By saying that it fills the scale, the Prophet ﷺ means that it is one of the deeds that will weigh heavily in the scale, even though it is only a simple phrase.

between the heavens and earth. Prayer is a light, charity is a proof[1], patience and endurance is a brightness and the Holy Qur'ân is either an argument for you or against you (on the Day of Judgment). And everyone goes out in the morning to sell himself; he either sets it free or destroys it[2]."[3]

Explanation of the Hadîth

This *Hadîth* may need pages to explain all the different issues mentioned in it as well as the implied scientific signs. But I shall only comment on the first phrase, in which the Prophet ﷺ states that *Tuhûr* (purification) is equivalent to half of faith.

The word *Tuhûr* as used here, refers to *Tahârah* (purification) of one's body, clothes, shoes, home, roads, water streams, utensils, food and drink and all that man uses in his everyday life. It also refers to the purification of the heart, *Nafs* (oneself) and all that is related to a Muslim in his life concerning his family, society and the whole world[4]. This applies to any Muslim, whether a man or a woman, a child, a teenager or a youth.

The word *Tahârah* then bears many implications, which go beyond the material cleanliness. It refers to many moral values and principles, such as avoiding all that is prohibited

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[1] Meaning that it is a proof of one's faith and obedience to Allâh.

[2] Everyday a human being through his actions, is either getting closer to rescuing himself from the Hell fire or leading himself to his own destruction.

[3] Reported by Muslim (1/223), at-Tirmidhî, an-Nasâ'î and Ibn Mâjah.

[4] This includes his earnings, his dealings with people, his testimony, his morals, etc.

by Allâh, whether man perceives the wisdom behind this prohibition or not. He obeys the orders of Allâh because he has absolute faith in the Wisdom and the comprehensiveness of the Knowledge of Allâh as much as he realizes how imperfect and limited the knowledge of man is compared to that of Allâh the Almighty.

The concept of *Tahârah* in Islam refers to material cleanliness from all dirt and impurity, as well as self-cleanliness from all that is *Harâm* (unlawful) which is prohibited by Allâh. *Tahârah* refers to the purification of the heart and *Nafs* (self) from hatred, grudge, envy, hypocrisy, lying, betrayal, adultery and bad morals, as well as the purification of the society from social diseases such as dishonesty and self consciousness, bribery and patronage, cheating and misuse of power, spread of usury, adultery and evil sins. In brief, it refers to purifying humans and society from all that is evil whether explicit or implicit.

Purification of the body and clothes, is considered as a condition for the performance of many rituals in Islam, such as praying, performing *Tawâf* (circumambulation) around the *Ka'bah* and reading Qur'ân from the *Mus-haf*[1], because the purification of the body and clothes is considered as a preparatory action for the purification of the heart and self. Allâh the Almighty says in the Qur'ân,

﴿*O you who believe! When you intend to offer prayer, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads and*

[1] The Qur'ân in its written form. Many scholars are of the opinion that it is preferable not to touch the *Mus-haf* with the intention of reading the Qur'ân unless one has performed ablution, but for reciting Qur'ân by heart, ablution is not necessary.

(wash) your feet up to ankles. If you are in a state of Janâbah (ritual impurity), purify yourself. But if you are ill or on a journey or any of you come from answering the call of nature, or you have been in contact with women and you find no water, then perform Tayammum (dry ablution) with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favor on you that you may be thankful.}

(Al-Mâ'idah: 5)

The Divine command that one should be fully pure before standing in front of Allâh in prayer, performing *Tawâf* (circumambulation) or reciting the Qur'ân comes as a prerequisite for one to enter into a high spiritual state of humility and total submissiveness to talk to Allâh, the Almighty. Therefore, it is an obligation for Muslims to perform ablution, total washing (in case of sexual intercourse) or dry ablution, when water is absent or one is sick, before performing these acts of worship. Spiritual purification in this Divine command is even stronger than material purification of the body and clothes, even though the latter is quite imperative. The evidence for this is that performance of dry ablution comes as an alternative to using water when the latter is missing. In the case of *Tayammum*, using dry dust, material purification is not really achieved as water is not used, however it is still an act of worship, which puts one into a state of spiritual and psychological purity, as one is getting ready for prayer. The fact that one should perform *Tayammum* for performing prayer, when water is missing, also shows how important prayer is for a Muslim, which should be performed under any situation and circumstances.

In *Sûrat al-Mâ'idah*, other verses previous to the one relevant to ablution, refer to good food and good women, whom one could marry, which complements the same concept of material and spiritual purification, as Allâh only accepts what is pure and lawful. At the end of the above mentioned verse, Allâh, Glorified be He says,

> ﴾*Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favor on you that you may be thankful.*﴿
>
> (Al-Ma'idah: 5)

The Glorious Qur'ân which holds purification in high esteem in its various senses, mentions purification in 31 verses, among which are,

> ﴾*Truly, Allâh loves those who turn to Him in repentance and loves those who purify themselves.*﴿
>
> (Al-Baqarah: 222)

And,

> ﴾*In it are men who love to clean and to purify themselves. And Allâh love those who make themselves clean and pure.*﴿
>
> (At-Tawbah: 108)

Purification here refers to the material and spiritual aspects, in the sense of purification from sins, and avoiding committing any acts of disobedience. Ablution as it is known in Islam, is a way for purifying one's body and clothes, which is obligatory for every Muslim. Ablution is also a prerequisite for the validity of prayer, which the Muslim performs five times a day (the obligatory prayers), in addition to the supererogatory. In certain cases of legal impurity, such as

sexual intercourse or after menses, one needs to perform full ritual washing of the body with water, before he can resume performing his prayers.

Allah the Almighty has honored man's body in his life and after death. During man's life, his body excretes many secretions due to continuous biological reactions, which requires persistent purification, and thus ablution and ritual washing are obligatory. Also, the Prophet ﷺ recommended that one should perform five actions regularly when he said,

> *"Five things are parts of one's fitrah (human nature): Shaving pubic hairs, circumcision, trimming one's moustache, removing hairs from one's underarms and trimming nails."*[1]

That is why the Qur'ân and the noble *Sunnah* of the Prophet ﷺ gave special attention to purification, even before man discovered bacteria and microbes and before the level of hygiene deteriorated to the extent that we see nowadays whether in the body, clothes, shoes, food and drink, homes, roads, water, streams, etc. The deterioration is the major cause of many diseases, and that is why it is well known that the Messenger of Allâh ﷺ was the cleanest and purest of all people, in himself, his sayings and actions. He was an example to be followed, as he said,

> *"Purify these bodies, may Allâh purify you."*[2]

The Prophet ﷺ recommended that one keeps his purity, even if he is not praying, performing *Tawâf* or reciting the Qur'ân from the *Mus-haf.* He ﷺ said to Anas ibn Mâlik ؓ,

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[1] Reported by Imâm an-Nasâ'î (9/15).

[2] Reported by at-Tabarânî, *Al-Mu'jam al-Kabîr, (12/13620).*

"O son! If you could always be pure (i.e. having ablution) then do so, for whoever dies while he is pure, will be considered as a Shahîd (martyr)."[1]

It has been proven medically that ablution is very effective in purifying the mouth and the nose, which are considered a major passage for bacteria, fungi and all sorts of germs into the body. The mouth and nose are purified at least 15 times a day during ablution. Rinsing the mouth with water and cleansing the nostrils of the nose by sniffing water and blowing it out, act as a purifying process for them from dust, food remnants, bacteria, fungi, germs and mucous that is secreted from the nose and the sinus. Any kind of contaminants which is present in the atmosphere, that is introduced into the body through the mouth and nose are cleared by this action.

The Prophet ﷺ also recommended the use of *Siwâk* (a root taken from a small tree or a shrub called *al-Arâk*) to clean and purify the mouth and teeth. Many narrations of the Prophet ﷺ stress this point. It was narrated by Abû Hurayrah ﷺ that Allah's Messenger ﷺ said,

"If it were not too much a burden on my nation[2] (the Muslims) or on the people, I would have ordered them to use the Siwâk before every prayer."[3]

`Â'ishah ﷺ also narrated that the Prophet ﷺ said,

"(Using) the Siwâk is a purification for the mouth and it is a way of seeking Allâh's pleasure."[4]

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[1] Reported by at-Tirmidhî (9/26066).

[2] In another narration by Imâm Muslim, *"on the believers"*.

[3] Reported by Imâm al-Bukhârî, hadîth no. 887 and Muslim, hadîth no. 252.

[4] Reported by Imâm Nasâ'î in his *Sunan*, "Book of Purification" 1/5.

Muslims are also required to purify their clothes of all impurities and wash them immediately with water until they are removed. That is if the impurity can be seen, otherwise it is enough to wash one's clothes with water until one feels that they are clean.

A Muslim is also asked to purify his food and drink of all contaminants, dirt, impurities and also all that is *Harâm* (unlawful) such as alcohols and drugs as Allâh the Almighty says,

> ﴿*Forbidden to you (for food) are: the dead animals, blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allâh, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns and that which has been partly eaten by a wild animal unless you are able to slaughter it (before death).*﴾
>
> (Al-Mâ'idah: 3)

A related hadîth is,

> *"If a dog laps the water from the utensil of anyone, purify it (the vessel) by washing it seven times, using earth for the first washing (or the last in another narration)."*[1]

The Prophet ﷺ also prohibited that one urinates in stagnant water (water that is not flowing), as it will become a source of bacteria and germs. In addition to all of that, he ﷺ considered clearing the street of any litter or harmful object as an act of charity, and commanded that houses and roads be kept clean.

As mentioned earlier, the concept of purification in Islam goes beyond the material purification. It expands to include the purification of the *Nafs* (self) from Satan's whispers,

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[1] Reported by Muslim.

which lead the person to disobey the commands of Allâh and indulge in sins until he finally falls into disbelief that leads to the Hell Fire. Purifying the heart from evil and sin needs one's persistence in repenting and asking Allâh the Almighty for forgiveness, everyday, as the Prophet ﷺ said,

> *"O People! Repent to Allâh, as I repent to Him hundred times every day."*[1]

[1] Reported by Muslim, hadîth no. 6858.

Hadîth 2

Five Things are Parts of One's *Fitrah*

عن أَبِي هُرَيْرَةَ، قالَ: قالَ رَسُولُ اللهِ ﷺ:

"الفِطرَةُ خَمسٌ – أو خَمسٌ مِنَ الفِطرَةِ – : الخِتَان، والاستحدَاد، ونَتف الإبط، وَتَقليم الأَظَافر، وقَصُّ الشَّارب."

Abû Hurayrah ؓ reported, "The Prophet ﷺ said,

"Five things are parts of one's fitrah (human nature): circumcision, shaving pubic hairs, trimming one's moustache, removing hairs from one's underarms, and trimming nails."[1]

Explanation of the Hadîth

There are five acts that a human naturally observes, even if not being taught so.

First: Circumcision

Circumcision is the removal of a fold of skin (the foreskin) that covers the head of the male's penis. For a female, it is the removal of a minuscule segment of skin from the female

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[1] Reported by al-Bukhârî, hadîth no. 5889, 5891, 6297. The hadîth was also reported by Muslim, at-Tirmidhî, an-Nasâ'î and Abû Dâwûd.

prepuce (the extra outer portion of the clitoris). It is done for both males and females, as genital hygiene is much easier after circumcision. The Prophet ﷺ recommended circumcision as he said,

> *"Circumcision is Sunnah for men and a virtuous act for women."*[1]

Circumcision is considered as a *Sunnah* for the Muslims. *Ash-Shâfi`î* school recommended it be done on the 7th day of birth, especially since the Messenger of Allâh ﷺ slaughtered a ram for both al-Hasan and al-Husayn (his grandsons) and circumcised them on the 7th day of their birth.

Extensive research proved the medical benefits of circumcision, showing that uncircumcised males are more vulnerable to venereal diseases such as gonorrhea and syphilis, and also to penile cancer which is the most painful.

Most of these diseases result from the accumulation of dirt, bacteria, viruses and fungi between the head of the penis and the foreskin covering it. The Prophet ﷺ commanded that this foreskin should be removed as its remaining intact makes urine, sweat and unremoved smegma (the white emollient under the foreskin) cause all sorts of infections and diseases, let alone the offensive odor caused by them.

Bacteria and fungi growing in this area, transfer from the glands and foreskin to the urethra up to the gall bladder and finally to the kidneys. It could also be transferred from the prostate gland to the testicles to the epididymis, destroying them and may finally lead to infertility. If the infected person gets married, his diseases could easily be transferred to his

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[1] Reported by Imâm *at-*Tabarânî, *Al-Mu`jam al-Kabîr,* (7112, 7113).

wife. This may cause her the infection of the vagina, up to the cervix and the Bartholin's glands and may reach the uterus, which could lead to cancer. Needless to say that this leads to the infertility of the woman, in addition to chronic and severe infections of various parts of the reproductive system. Thus, circumcision of the husband protects his wife from this type of infections, which may lead to cancer of the uterus that is widely spread among prostitutes.

There are cases when the patient has to be circumcised, not following the *Sunnah* but seeking cure from some congenital diseases as in *Phimosis*, a condition in which the opening at the end of the foreskin is too small and tight to allow it to be freely retracted over the whole glands, especially at a later age, and may lead to urine retention. Physicians noticed that uncircumcised men are more vulnerable to reproductive system diseases than others.

Regarding female circumcision, it is also a way of following the *Sunnah* of the Prophet ﷺ. It is more dignified for her, as this is a very sensitive part of her body. If there is an extraordinary elongation of the prepuce (foreskin) it may lead to her being sexually excited repeatedly, especially before marriage. This may also displease her husband or make sexual intercourse difficult after marriage.

If the prepuce is not extraordinarily elongated, then there is no need for circumcision and Allâh knows best. That is why circumcision is a *Sunnah* for men and only a virtuous act for women, but not obligatory, as is mentioned in the hadîth above. A woman called Umm `Atiyyah was known for practicing female circumcision in Madînah during the time of the Prophet ﷺ. He told her,

"Umm `Atiyyah, if you circumcise, restrict yourself to (cutting) a minute part and do not go deep (i.e. do not encroach on the clitoris or do not go to extreme in circumcision); it is more pleasant for the wife and more satisfactory to the husband."[1]

Second: Shaving the pubic hair

The Prophet ﷺ ordered the Muslims to shave the pubic hair and considered it as an act of *fitrah.* It is stated in the ahâdîth of the Prophet ﷺ that a Muslim should not go beyond forty days without shaving the pubic hair. This area of the body, for males or females is exposed to contamination with all sorts of bacteria more than any other part of the body as it is close to the excretions of the penis, vagina and anus. People tend not to pay much attention to this area, as it is covered and hidden all the time. Moreover, it is an area, which normally has a lot of sweat and fatty secretions, which makes it suitable for the growth of bacteria and fungi, resulting in a very offensive odor and various skin inflammations and diseases. It will also lead to urinary tract and reproductive system infections, which may spread from the individual to others through swimming pools and sharing towels. These infections could spread to the urethra, the gall bladder and up to the kidneys which may finally lead to uremia or renal failure.

It is a mercy from Allâh the Almighty that He made hair grow in this area and ordered man to shave it regularly according to the Prophet's ﷺ statement, to keep this area clean and pure.

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[1] Reported by *al-Hayythamî, Majma` az-Zawâ'id,* stating that it is narrated by at-Tabarânî *in "al-Awsat"* with a good chain of narrators (5/172).

Third: Removing hair from one's underarms

The underarms, is like the pubic area, where there is always a lot of sweat and fatty secretions. Allâh the Merciful, made hair grow in it, for every man who is following the *fitrah* to shave it regularly (or pull it out) to avoid offensive odors, inflammations or bacterial and fungal infections.

Fourth: Trimming the nails

This is also an act of *fitrah* as the Prophet ﷺ said in this hadîth and in others, of which his saying,

> *"I wonder how one of you asks about the revelation coming from Allâh, while he is leaving his nails to grow like those of a bird, for dirt and impurities to grow in them."*

The Messenger of Allâh ﷺ also said to Sawâdah ibn ar-Rubay` ؓ,

> *"When you go back to your family, order them to feed their cattle properly, and command them to trim their nails and not to let their udders bleed (by their long nails) when they milk them."*

The bacteria and fungi gathered in long nails could hurt the udder of cattle; making them bleed; transferring germs to their milk, and consequently affecting those who drink this milk. It is not easy to clean long nails effectively. Trimming them to a length, which does not exceed the tip of the finger, keeps them clean from germs, which would not accumulate under them.

Long nails are sources of infection. Many diseases transfer through the mouth, shaking hands, offering food or drink. They may also be sources for poisoning when touching poisons or impurities. They could also result in more

dangerous accidents. That is why the Prophet ﷺ ordered Muslims to trim their nails once a week. The maximum period that one may leave them is forty days. Anas ibn Mâlik ؓ said,

"The Messenger of Allâh ﷺ gave us a period of time, no longer than forty nights, to trim the moustache, cut the nails, pluck out the underarm hairs and shave the pubic hair."[1]

When struck accidentally, long nails could get partially or totally disjointed, or become swollen or bleed. This is obvious among the women who are fascinated by the western women, imitating them in growing nails of their fingers and toes, polishing them continuously with all sorts of chemicals and then using nail polish removers, or even artificial nails, fixing them with harmful chemicals, which may finally lead to breaking the natural nails, their infection and bleeding. Moreover, covering the nails with this nail polish spoils woman's ablution (*wudû'*) or full ablution (*ghusl*) (in case of sexual intercourse), as water must reach the nails, or cover all body parts (including the nails) in case of full washing. Needless to say, nail polish acts as an insulator which prevents water from reaching the nails.

Fifth: Trimming the moustache

Ibn `Umar ؓ narrated that the Messenger of Allâh ﷺ said,

"Trim the moustache and let your beard grow."[2]

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[1]Reported by Ahmad and Abû Dâwûd and others.

[2]Reported by al-Bukhârî, Muslim, Abû Dâwûd, at-Tirmidhî, an-Nasâ'î, Mâlik, Ahmad and others.

In another narration, *"Act differently to the polytheists; let your beards grow and shave your moustache.*

In another narration, *"Act differently to the Magians; shave your moustache and let your beards grow.*

It is obvious from these narrations that letting the beard grow is obligatory and so is trimming the moustache. Being under the nose and above the mouth, exposed to their various secretions, makes it easy for the moustache to be contaminated with these secretions in addition to remnants of food and drink. It is then difficult to keep it perfectly clean which may lead to the growth of germs and bacteria and may result in a bad smell originating from the person, or may even cause diseases.

That is why the Prophet ﷺ ordered each Muslim to observe these acts of *fiṯrah* at least once a weak, and not to leave them for more than forty nights.

Hadîth 3

Cupping: Effective Medical Treatment

الحديث النبوي بلفظ جابر بن عبد الله:

"إِن كَانَ فِي شَيءٍ مِن أَدوِيَتِكُم شِفَاءٌ فَفِي شَرطَةِ محجَــم أَو شَربَةِ عَسَلٍ أَو لَذعَةِ نَارٍ وَمَا أُحِبُّ أَن أَكتَوِي".

Jâbir Ibn `Abdullâh ﷺ narrated, "The Messenger of Allah ﷺ said,

> ***"If there is any effective remedy amongst your medical treatments, they are in cupping, drinking honey, and cauterization with the help of fire, but I do not like cauterization (in another narration, "and I prohibit my nation from cauterization.)."[1]***

Explanation of the Hadîth

Cupping is a form of medical treatment that depends on creating a vacuum on the sick parts, or on certain predetermined zones of the body. Special suction cups, with two openings are used, as air is sucked from one opening, and the other is placed on the determined zone. The skin surface,

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[1] Reported by al-Bukhârî, "Book of Medicine", hadîth no. 5269. It was also reported by Muslim and Ahmad.

to which the cup is attached, gets congested with blood through the negative pressure. Very small and superficial incisions are made in this congested skin, the length of which should not exceed 3 centimeters and no more than 1.5 mm in depth and blood is sucked through these incisions.

Cupping was used in many ancient civilizations, including Arabs before Islam. The Messenger of Allah ﷺ approved such use, and later it was transferred to Europe through Muslims in Andalusia, and still used up till today. The Prophet ﷺ recommended the use of cupping in cases of a severe headache, which leads to an increase in blood pressure. It is also useful in cases of unilateral headache and migraine, severely twisted joints and generally speaking in cases of severe pain, all of which have been proved through medical research.

Cupping is similar in a way to acupuncture or certain massage techniques, as it stimulates the part suffering from pain to send pulses to the sensory and involuntary control centers in the brain, calling out for help. Immediately as the pulses or signals reach these centers, large amounts of chemicals and hormones are released from the affected part, and are sent to central areas in the brain. The brain sends its orders to various systems, which are responsible for the biological operations in the body, giving them orders to save the affected part. Medical research proved that the best treatment is that which the body performs by itself.

That is why the Prophet ﷺ said,

> *"The cupper is a good servant (of Allah), as cupping releases blood, relieves the spinal cord and enhances vision."*[1]

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[1] Reported by at-Tirmidhî.

The fact that the Messenger of Allah ﷺ recommended cupping as an effective way of treatment means the necessity of treating all diseases with all available scientific procedures. The Prophet ﷺ said,

> *"There is healing for every illness, so if the right treatment is used, the patient is cured by the Will of Allah,"*[1]

And said,

> *"Take medicine (or treatment) O slaves of Allah! Allah the Almighty has made a cure for every disease, except for death."*[2]

Jâbir Ibn ʹAbdullâh narrated that the Prophet ﷺ was cupped on his thigh because of a severe twisting in his joint.[3]

Anas Ibn Mâlik narrated that the Prophet ﷺ was cupped on the back of his foot, while in a state of I<u>h</u>râm[4], because of a pain he was suffering in his foot.[5] Ibn ʹAbbâs, moreover, narrated that the Prophet ﷺ was cupped on his head while, in a state of *I<u>h</u>râm*, when he suffered from migraine[6].

Cupping was scientifically proved to be very effective in all the cases described by the Prophet ﷺ.

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[1] Reported by Muslim.

[2] Reported by many scholars, and the wordings here are for Ibn Mâjah.

[3] Reported by Abû Dâwûd.

[4] A state in which a Muslim is prohibited from doing certain actions, as he is going to perform *<u>H</u>ajj* or *ʹUmrah.*

[5] Reported by Abû Dâwûd and an-Nasâ'î

[6] Reported by al-Bukhârî.

Hadîth 4

Healthy Sleeping

عَن أبي برزة الأسلمي قال:

"كانَ الرَسُولُ ﷺ يَكرَه النَّومَ قَبل العِشَاء والحَديثَ بَعدَها".

Abû Barzah ﷺ narrated that,

> ***"The Prophet ﷺ disliked sleeping before performing the `Ishâ (night) prayer, and sitting for chatting after it."[1]***

He also narrated that,

> ***"The Messenger of Allâh ﷺ used to delay the `Ishâ' prayer till the first third of the night has passed. He also disliked sleeping before performing it, and sitting for chatting (or conversation!) after it. He also used to recite between 60 to 100 verses in the Fajr (Dawn or early morning) prayer, and would leave (the mosque) when we could recognize each other's faces (i.e. when the morning light had broken)."[2]***

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[1] Reported by al-Bukhârî, "Book of the Times of Prayer," hadîth no. 568.

[2] Reported by Muslim, "Book of the Mosques," hadîth no. 1026. . It was also reported by an-Nasâ'î, Abû Dâwûd, Imâm Ahmad, Ibn Mâjah, Ibn Hibbân, at-Tirmidhî, ad-Dârimî and others.

Explanation of the Hadîth

The direct implication of this Hadîth is that the best hours for healthy and sound sleeping are those of the early night, right after performing the `Ishâ' (Night) prayer. That is why the Prophet ﷺ disliked staying up late after the `Ishâ' prayer, unless there was a necessity to do so. He also told his companions about the Prophet Dâwûd ﷺ who used to sleep half of the night, pray for one third, then sleep the last sixth part of the night.

Scientific studies have proven the authenticity of what the Prophet ﷺ said, for the following reasons:

1. The various atmospheric layers created by Allâh the Almighty, to protect life on earth, shrink gradually, starting from sunset until they reach their ultimate degree of shrinking at midnight. Then, they start to gradually expand until they reach their maximum thickness at mid-day when the sunrays are perpendicular to the earth. These protective layers include the Ozonosphere, the Ionosphere, the Radiation belts, the Magnetosphere and the Exosphere. When these layers shrink, the earth becomes more easily exposed to several cosmic dangers.
2. Specialized sleep-related studies proved that man is always in urgent need for sleeping a minimum number of hours in the early hours of the night. This helps him adjust to his inner biological hour created by Allâh the Almighty inside each one of us. Those early sleeping hours regulate man's practical, academic and spiritual activities, plus regulating his body temperature and stimulating his

memory. Moreover, it compensates for any deficiency that affects his immunity system.

A number of small glands control man's awareness and consciousness, particularly a very small gland. called the "Pineal Gland." This gland is a small, cone-shaped organ in the brain of most vertebrates that secretes the hormone melatonin. Being an antioxidant, the melatonin protects the neurons and supports the body's resistance against viruses and bacterial attacks. This hormone also improves the person's sleeping ability as it works against insomnia (by regulating our sleep-wake cycle), and decreases the incidence of heart diseases, opacity of the eye lens, malignant tumors, and in general it delays the symptoms of early senility.

Another very small gland is the "Hypothalamus" that surrounds the third ventricle of the brain. It controls the degree of the person's consciousness and wakening through controlling the melatonin secretion by the pineal gland and the adrenalin secretion by the pituitary gland. The hypothalamus regulates sleep through hormone fluctuations that occur during each 24-hour period, usually correlating with periods of light and darkness. Thus, the hypothalamus functions as a regulating clock to control all the biological activities of the body, giving them the ability to coordinate with the night and day cycle, and to achieve the needed physiological harmony and coordination between all body systems.

The "optic chiasma" cells falling lateral to a set of crossed nerve fibers beside the pituitary gland, has a special sensitivity for light as it falls on the retina during the day. When sunrays fall on the retina, the optic chiasma sends a message to the biological hour of the body, which, in turn,

stops sending orders to the "pineal gland" to secrete melatonin. Vice versa when night falls, it sends a special message to the pineal gland to re-secrete melatonin.

Since darkness increases gradually from sunset to reach its maximum at midnight, then decreases gradually until dawn, the wisdom behind disliking sleeping before *`Ishâ'* prayer or sitting for chatting after it, is clear. The Prophet ﷺ does not want the Muslim to waste praying *`Ishâ'* prayer or missing the best hours for sleeping at the beginning of the night. Obviously, he would not have known this information unless he had the Divine Revelation from Allâh the Almighty.

Hadîth 5

Housefly Falls into One's Drink!

عَن أبي هُرَيرَة ﷺ أنَّ رَسُولُ الله ﷺ قالَ:

"إذَا وَقعَ الذُّبَابُ فِي شَرَابِ أَحدكُم فَليَغمسهُ ثُمَّ لِيَترَعَهُ، فإنَّ فِي أَحَدِ جنَاحَيه دَاءً وَفِي الآخَرِ شفَاءً".

Abû Hurayrah ﷺ narrated, "The Prophet ﷺ said,

"If a housefly falls into the drink of anyone of you, he should immerse it completely in the liquid, then remove it, for one of its wings has the disease and the other has the cure."[1]

Explanation of the Hadîth

This hadîth means that the fly carries on one of its wings a disease, and on the other a cure from the same disease. When a fly falls into a container (of food or drink), it puts forward the wing carrying the microbe, as a self-defense. Imâm Ibn Hajar said in his commentary on the hadîth that one of the scholars observed that the fly protects itself with its left wing, so it can be deduced that it carries the cure or the antidote on

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[1] Reported by al-Bukhârî; 3320, 5782. It was also reported by an-Nasâ'î, Abû Dâwûd, Ibn Mâjah and Ahmad.

the right wing. So if the fly is immersed in whatever it falls on, the antidote will destroy the venom or the microbe with the will of Allâh.

Some people are not pleased with the idea of immersing a fly in one's food or drink. However, this can be only applied in cases of emergency. When, for example, someone is in a desert, having only little water or drink. Such a person has no choice but to do as the Prophet recommended. Otherwise, he will die from thirst or infection. If someone disdains eating that food or drink, he does not have to do so, but he does not have the right to disclaim the authenticity of the hadîth. The hadîth is strongly authentic, as it is narrated by Imâm al-Bukhârî.

Flies are very common on earth. They are almost 87000 species. It has been scientifically proved that they feed on garbage and waste organic matter of the vast numbers of bacteria, viruses and other various microbes and germs.

Bacteria are very small living organisms. They live in billions in one gram of agricultural land and in millions in one drop of saliva. The effect of bacteria on the biological life on earth is unlimited, without it no crops could grow, and without crops there would be no life for man and animals on earth. Most of the bacteria are harmless, but some cause several diseases.

Viruses are, in fact, nucleic acids (either DNA or RNA). Allah the Almighty gave them the ability to enclose themselves by a protein coat, to form separate units called the "virion". The virus particle or the "virion" has the ability to invade living cells (host cell), inciting them to produce more viruses or destroying the tissues of this host cell. That is why

viruses are responsible for many diseases, which affect plants, animals and man.

There is a type of virus, which infects, bacterial cells, known as "Bacteriophage." The killing type of these viruses are known as "Virulent Bacteriophage", while the non-killing type is known as "Temperate Bacteriophage". It is of the Divine Ability of Allâh, Glorified be He, to create everything in this universe in pairs, so that, it is only Allâh, Who is the One, Who has no Partner. Thus, Allâh created male and female, day and night, positive and negative, as He created the bacteria and the "Bacteriophage." It is only Allah, Who is the One, Who has no partner.

Allah, the Almighty, gave the fly the ability to carry the germ on one wing and its antidote on the other. Otherwise the fly species would have perished by now, exposed to all these germs. However, they still exist in more than 87000 species.

The fly carries the viruses of many diseases, which are consequently transferred to man's food, drink and body. Of these viral diseases are common flu, measles, mumps, chickenpox, warts, yellow fever, infectious liver diseases, some cases of paralysis, some types of cancer, and some chronic diseases of the central nervous system including multiple sclerosis.

Viruses also cause many diseases, which affect cattle, sheep and birds. Some of these diseases are encephalitis, aphthous fever (foot and mouth disease) and duck plague, which could be transferred to man through the infected animal. Some crops such as potatoes, tomatoes, bananas and sugarcane can also be destroyed by viral infections.

"The virulent Bacteriophage" kills the bacterial cell that it invades in a very short time. While the "Temperate Bacteriophage" keeps the bacterial cell that it invades alive. It acquires a kind of immunity against the same virus or produces similar viruses. This explains why the fly carries pathogen on one wing and its antidote on the other.

A group of Muslim researchers in Egypt and Saudi Arabia carried several experiments on containers of water, honey and different juices. They exposed them to the flies. Then they immersed some flies in some of these containers. The microscopic examination showed that the liquids in which no flies were immersed were full of bacteria and viruses, while the others where the flies were totally immersed had none.

It was discovered that there are antidotes for pathogens, and that there are various types of bacteria and "Bacteriophages", only in the last decades of the 20th century.

The Prophet ﷺ alluded to this 1400 years ago, when humans knew almost nothing of the facts of modern science. But given this type of information with such accuracy, that one wing carries the antidote to the pathogen carried by the other, could only be of the Divine Revelation taught to the Prophet ﷺ by Allâh the Almighty.

Hadîth 6

Forbidding Eating the *Jallâlah*[1] or Drinking its Milk

عن عَبد الله بن عُمر رضيَ اللهُ عَنهُما أنَّه قالَ:

"نَهَى رَسُولُ اللهِ ﷺ عَن أَكلِ الجَلَّالَة وألبَانِها".

`Abdullâh Ibn `Umar ؓ narrated,

"The Prophet ﷺ forbade eating the meat or drinking the milk of the Jallâlah."[2]

Explanation of the Hadîth

"Jallâlah" is a term, which refers to an animal that is in the habit of eating *Najâsah*[3] and filthy stuff such as the excrements of other animals. The rest of this hadîth recommends that the *Jallâlah* is to be quarantined and fed a pure, clean and normal diet for a period of time-depending on

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[1] *Jallâlah* refers to an animal, which usually eats filthy things including human excrements, waste or flesh of other animals, dead animals and the like.

[2] Reported by Imâm at-Tirmidhî in his *"Sunnan"*, "Book of Foods" hadîth no. 1824, and Abû Dâwûd in his *"Sunnan"*, hadîth no. 3785-3787.

[3] *Najâsah* refers to all impurities, which Muslims must avoid and cleanse themselves of, should it contaminate their clothes, body, etc. as the presence of such impurity renders their prayer invalid. These impurities include urine, feces, blood, etc.

the animal's size and weight-enough to clear its body from all the filth it had eaten. In this case, the animal will go back to its normal clean and pure state, which makes it edible, palatable and harmless to humans.

Muslim jurists have differed on how strong the prohibition in the hadîth is. Some said it is *Harâm* (unlawful) to eat such animals, while others are of the opinion that it is only strongly undesirable to eat it. It seems though that it is closer to being totally prohibited, *"Harâm"*, except in cases of dire necessity. Moreover, some jurists are of the opinion that it is even prohibited to ride the *Jallâlah* lest it may contaminate the rider with its impure sweat. But the recommended opinion is that it is only undesirable to ride it, in order to avoid its repulsive stench.

Disastrous consequences occurred at our time, when man forced animals to eat *Najâsah* and filth, which led to its being affected with an incurable fatal disease, this disease was transmitted to man respectively via consumption of infected meat and was also transmitted to the animal's offspring genetically. This fatal disease was even transmitted to domestic and wild animals through infected food or animals. The reason behind all this was man's greediness for fast profit, not giving any consideration to the consequences of going against the natural laws of the animals ordained by Allâh the Almighty.

It was in the late years of the 20th century that some devious humans thought of feeding sheep, cattle and chicken with the waste tissue of slaughtering such as blood, fat, viscera and bone powder, in addition to various hormones, hoping to increase their production of meat, milk and eggs.

In November 1986, Britain and several other European countries were struck by the outbreak of several incurable

diseases among the animals, which were fed on animal protein, while Allâh the Almighty, created them naturally to eat herbs, grains and all sorts of vegetable feed.

One of the most dangerous of all was the one known as "Bovine Spongiform Encephalopathy (BSE)", also known as "Mad Cow Disease." This neurodegenerative disease attacks the animal brain, turning it into a spongy deteriorating porous tissue, causing the animal to become progressively uncoordinated due to loss of control over itself. The animal then goes into severe fits of aggression and violent rage and finally dies.

It was proved that this disease is transmitted to humans who consume meat and milk of the infected animals and their offspring, which made the authorities in Europe in 1988 prohibit the use of animal protein in feeding cattle, sheep and chicken. They also executed all the infected animals, which led to great financial loss. In the period between November1986 when the disease was diagnosed for the first time-until April 1991 more than 26,000 cows were executed in Britain only.

The cause of this dangerous disease has not been fully recognized until now, but it is believed to be an unusual virus, which is highly resistant to all forms of antibiotics, heat and radiation. Scientists could not see it even under the electronic microscope, or detect it with antibodies, as it does not stimulate any detectable immune or inflammatory response in the infected animals.

One here may wonder how did the Prophet long time ago, living in an environment that had no knowledge or scientific means, reach such a conclusion. This is a clear proof that he is a true Prophet that has been revealed to.

Treasures in the Sunnah

Chapter Four

Food and Plants

Hadîth 1

Every Pomegranate has a Seed from Paradise

قالَ رسُولُ اللهِ ﷺ:

"ما مِن رُمَّانَةٍ إلا وَفيهَا حَبَّةٌ من رُمَّانِ الجَنَّةِ".

It was narrated that the Prophet ﷺ said,

"There is not a pomegranate except that it contains a seed from Paradise."[1]

Ibn `Abbâs ﷺ used to take a seed from the pomegranate and eat it. He was asked, "Why do you do that?" He would answer, "I was told that there is no pomegranate on earth except that it has been pollinated with one of the seeds of Paradise, so may be it is this one."[2]

Rabî`ah bint `Iâd al-Kilâbiyyah said, "I heard Imâm `Ali ﷺ say, 'Eat the pomegranates with its pith. It acts as a tanning[3] (agent) for the stomach.'"[4]

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[1] Imâm as-Siûtî, *al-Jâmi` al-Kabîr* (1/719).

[2] Reported by at-Tabarânî, *al-Mu`jam al-Kabîr,* and al-Haythamî said that the chain of narrators are trustworthy. It was also reported by Imâm al-Bayhaqî in his book *Shu`ab al-Imân.*

[3] Tannin used in skin tanning is a chemical compound, which has astringent properties.

[4] Reported by Imâm Ahmad, and Imâm al-Haythamî said that its chain of narrators are trustworthy.

Explanation of the Hadîth

Asia is the native origin of wild pomegranate trees, as they are widely spread in Iran, Afghanistan, and Pakistan and in the Mountains of Himalaya. The fruit of this tree, has a tough reddish rind, and contains many seeds (400-500), each enclosed in a juicy, mildly acidic, red pulp. The nearly round pomegranate fruit may weigh more than 1/2 kg and its diameter is up to 20 cm.

"Punica granatum" is the scientific name of the pomegranate tree. It belongs to the "Punicaceae" family. It is a vegetable family of short trees, between 1.5-2 m in height, and of only two species: Punica protopunica, and Punica granatum.

The leaves of the pomegranate tree are opposite to one another, with no oil glands and often clustered on branches that are stiff, angular and often have a spiny end.

The pomegranate fruit is divided inside into eight compartments and the seeds are either angular or oval. It is non-endospermic and the edible part is the outer fleshy pulp filled with sweet juice.

Tannin and Pelletierine (alkaloids) are extracted from the bark of the pomegranate tree and the fruit's outer skin. They are used as dyes, astringent alkaloids and in dying the pastes used in making artificial teeth.

The edible part of the pomegranate fruit weighs about 56% of the whole fruit, which contains 85% moisture and almost 11.6% sugars, and an insignificant amount of fat. It also contains salts of several minerals such as potassium, calcium,

magnesium, phosphorus, iron, copper, sulfur, chlorine, in addition to some vitamins, (especially vitamin C) and acids (especially Boric acid).

Researchers noticed that the pomegranate rind helps in food digestion, especially fats. It has also an astringent effect, fighting all forms of bacteria. It is used successfully in the treatment of diarrhea and dysentery. The bark is used in particular to expel worms, after soaking and boiling. The pulp helps as a cough suppressant and as a dye, the color of which is permanent.

The dried rind and pulp are useful in the treatment of stomach acidity, digestive tract ulcers and bedsores. Nevertheless, pregnant and breast feeding women, and the patient affected with digestive tract diseases are advised not to use the soaked bark and rind as medicine.

Hadith 2

Figs Resemble the Heaven's Fruit

عن أبي الدَّرداءِ ﷺ أنَّ النَّبيَّ ﷺ قالَ:

"لَو قُلتُ أَنَّ فاكِهَةً نَزَلَت مِنَ الجَنَّة قُلتُ: التِّينُ، لأَنَّ فَاكِهَـةَ الجَنَّة بِلا عَجَم – كُلُوا مِنهُ فإنَّه يَقطَعُ البَوَاسِيرَ وَيَنفَعُ النَّقرَس."

Abû ad-Dardâ' ﷺ narrated that the Prophet ﷺ said,

'If I could say that a fruit was sent down from Heaven (to earth), I would say it is figs, because the Heaven's fruit has no stones. Eat it, as it cures hemorrhoids and it is useful for treating gout'."[1]

In another narration by Abû Dharr ﷺ, he said, "The Prophet ﷺ was given a basket full of figs as a present. He said to us, ***"Eat!"*** He ate of it and said,

"If I could say that a fruit was sent down from Heaven, it would be this, as the fruit in Heaven has no stones. Eat it as it cures hemorrhoids and it is useful for treating gout (or arthritis)."

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[1] *Tafsîr al-Qurṯubî*

Explanation of the Hadîth

The wild fig tree "Ficus carica" of the Maraceae family loses its leaves during the autumn and winter seasons. It grows in the Mediterranean basin, especially in Turkey, Syria, Egypt and other northern African countries, and up to Iran in the east. Fig trees are drought tolerant, and have the ability to store large amounts of water. The sap contains copious milky latex that is used as a laxative and for treating warts. A fig fruit contains hundreds of tiny seeds (drupelets) gathered on a fleshy sweet and succulent pulp. Each of these seeds is considered a core for an individual fruit.

The female *pistillate* flower ripens before the male flower staminates and that is why pollination of the fig tree takes place by the fig wasp, which is known as *Blastophaga psenes*. The winged female wasp crawls through the *ostiole* (a small opening on the fruit) and lays an egg inside each ovary of the female flower. The wasp eggs hatch into larvae inside the ovaries, and the larva feeds on the embryo sac tissue (developing endosperm) until the larvae develop into adult wasps, which perform the pollination process. Thus, there is a mutual benefit between the wasp and the tree, which provides the warm secure place for the wasp to lay its eggs while the wasp carries out the pollination.

Three generas of flowers are produced yearly on fig trees. The first genera are basically male and female flowers that act as a hatchery for the eggs. The second are only female flowers that constitute the main crop of the fig tree. The fig wasp fertilizes these female flowers with pollen grains (of the first generation male flowers) that stick to its body. Then

comes the third genera flowers that act as a hatchery for only the wasp, which spends the winter inside it.

Inside the short-style female flower of the fig tree, *Blastophaga* spends its mating period, where the life of the male fig wasp comes to an end by inseminating the female fig wasp. The female wasps emerge from their ovary containers and escape through the *ostiole* searching for other flowers to lay their eggs. While they leave the flower searching for a place to lay their eggs, female wasps are dusted with pollen of male flowers, which they in turn carry to the ovaries of female flowers. Thus, the pollination process, which is needed for the ripening of the fig fruit, is complete.

Due to the natural hybridization process, two main groups have been formed, under which there are many species. The first group is known as Ficus carica caprifica (caprifigs). It contains male and hatchery flowers, which are not suitable for human consumption. They are only fed to livestock. The second is known as Common fig or Ficus carica domestica. It carries only female flowers and the fruit of which is the edible one.

Of the common fig, species are the "smyrna" and the "sultani figs" which is the type cultivated in Egypt. The flowers of the "sultani figs" tree are sterile and thus the drupelets are formed through vegetative parthenocarpy[1] (self-pollinated) and do not need external fertilization. The fruit thus produced is seedless, juicy and are not suitable for drying. They only last for a short season, which does not exceed a period of three months.

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[1] The production of the fruits without fertilization.

As for the "smyrna trees", they carry female flowers, the fruit of which is produced through fertilization. These fruits have seeds and are thus suitable for drying and exporting. For the cultivation of the smyrna trees to take place successfully, they need to be planted alongside with the caprifica (for the pollination process to take place!).

The Smyrna trees produce their fruit twice a year, at the beginning and end of the summer. It is a perennial tree, which can keep producing its fruit for more than fifty years.

In general, the fig tree does not exceed seven meters in height. The fig fruit has the qualities of both fruit and flowers because the fig drupelets are each, in a sense, a flower on its own. Even if this flower is not exposed to sunlight, it ripens fully.

The fig fruit is very similar to the "Sycamore Fig" which grows widely in Egypt and Syria. The sycamore tree is much bigger than the wild fig tree whether Capri fig or the domestic type. These trees even grow to extremely enormous sizes and are also perennial.

The fig tree is a blessed tree. Allah the Almighty has sworn by it in the Qur'ân, even though Glorified be He does not need to make an oath. Allah the Almighty says,

> ﴾*By the fig, and the olive, By Mount Sinai, And by this secure (peaceful) city (Makkah).*﴿
>
> (At-Tin: 1-3)

It seems that the verses are referring to the common figs that we eat today, and also the known olives that we eat and squeeze for oil production, which is the opinion of most scholars of *Tafsir* (Commentary on the Qur'ân), such as Ibn ʽAbbâs, al-H̲asan and Mujâhid. Few other scholars are of the

opinion that "the fig" and "the olive" refer to Palestine as they were followed by mentioning Makkah, the place where the Prophet ﷺ was born and received the Divine Revelation. Also Mount Sinai is the mount where Allah the Almighty spoke to His Messenger and Prophet Mûsâ ﵇. They are then of the opinion that choosing the fig and olive has a metaphorical inclination referring to their cultivation in the blessed land of Palestine, where Prophet Ibrâhîm ﵇ migrated to and where `Isâ ﵇ was born and lived. Thus, the oath at the opening of the *Sûrah* refers to great-blessed places, as they were the land of many Prophets and Messengers of Allah.

Nevertheless, the stronger opinion is that the oath refers to the figs and olives that we eat today, as it is what is directly understood from the verses and there is no evidence that we should resort to metaphorical interpretations. Allah the Almighty swears by those two blessed fruits to draw our attention to their great benefit to humans. The fig fruit, in addition to its pleasant appearance, is sweet in taste, nice smelling, easy to harvest, eats and digest. Figs are consumed fresh, dried, soaked, as a juice or in syrup form. Figs are also used in many important medicinal products, and are considered as a nerve-relaxing nutrient.

Chemical analyses of figs proved that the average composition of the fig fruit is as follows; fibers, about 18.5%; carbohydrates, about 53% including mono-saccharides and protein, about 3.6%. In addition to that it contains salts of several minerals such as potassium, calcium, magnesium, phosphorus, iron, copper, zinc, sulphur, sodium and chlorine. It also contains many vitamins, enzymes, acids, disinfectants, gelatinous matter and a high percentage of water content.

Figs also contain a special digestive enzyme called "Ficin" which has been proven to play a vital role in food digestion. The Japanese were also able to isolate a phytochemical benzaldehyde from the fruits, which has shown significant abilities in fighting carcinogens and was even used very effectively in curing some very advanced cancer cases. Figs also contain some carbohydrates which were proven to be effective in protecting the blood from bacteria, viruses and many other parasites which cause blood diseases such as the virus C. These groups are known as Suralinz and are present abundantly in the fig fruit, its syrup, juice and jam.

Figs are also very useful in treating hemorrhoids, chronic constipation, gout and arthritis, inflammations of the respiratory tract, menstrual disturbances, convulsions, mouth ulcers, gum inflammations, tonsils and sore throat. It is also useful in the treatment of vitiligo, removing warts on the body and the healing of wounds and ulcers as it contains germicides, antibacterial and antiviral agents, and is also useful against tapeworm. Figs also contain substances, which promote lactation.

The fact that figs cure hemorrhoids is most probably because they contain laxative in addition to astringent materials. As for its being a treatment for gout and arthritis, it is because figs have the ability to dissolve uric acid salts resulting from excessive consumption of red meat, which leads to a disturbance in the metabolism of nucleic acids, which causes gout.

Hadîth 2

Sanâ and *Sannût*

جاء في كُل مِن سُنَن ابن ماجة، وجامع الترمِذي ومُستدرك الحـــاكم أن رسولَ الله ﷺ قالَ:

"عليكم بالسَّنا والسَّنوت فإن فيهما شفاء مـــن كُـــل داء إلا السَّام"، قِيل يا رسولَ الله وما السَّام؟! قالَ: "المَوت".

Abu Ubayy ibn Umm Harâm ﷺ narrated that the Prophet ﷺ said,

> ***"Take the "Sanâ" and "Sannût"[1] (as medicines) for in both of them there is healing for every disease except death."[2]***

Explanation of the Hadîth

"Sanâ" is a shrub-like perennial desert plant, which belongs to the leguminaceae family. It grows wild in the desert areas spreading from Mauritania in the west to mid-Asia in the east. It is planted annually. Its leaves look

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[1] *Sannût* is a plant, which is said to be either cumin or dill.

[2] Reported by Imam at-Tirmidhî, hadîth no. 2163, Ibn Mâjah, hadîth no. 3457 and al-Hâkim, hadîth no. 4/201.

yellowish whereas the seeds are broad and kidney-shaped. Its scientific name is "Cassia Senna". There are many species of Senna, such as "the Senna of Hijâz", also known as "Makkan Senna", "Senna aschrek" with ovate leaves and are also known as "Cassia senna acutifolia". "Cassia angustifolia" is the scientific name for the Indian Senna, the leaves of which are lanceolate having more pointed leaves at the apex.

Both the dried leaves and pods of Senna are used for medicinal purposes such as in cases of chronic constipation (as laxatives), loss of appetite, indigestion, anemia, hepatitis, bronchitis, liver and spleen diseases and the digestive tract disorders, in addition to some cases of headache and back pain. When brewed with vinegar, it is used for the treatment of cough, hemorrhoids, various skin diseases, hair loss and also for the healing of wounds. When mixed with Sannût, it treats malignant tumors, Allah willing.

Almost two grams of dried leaves and pods are soaked in a glass of water for 12 hours, and then the patient can drink the syrup. Dried Senna can also be ground, mixed with honey and then swallowed.

There are several important organic active ingredients in the leaves and pods of Senna, such as: Glycosides, Hydroxils, kaempferol, isormamnetin, Calcium oxalate, besides several sitosterol, gelatinous compounds and resins.

As for the *"Sannût"*, it is a wild, aromatic herb, which belongs to the parsley family. It is planted annually in several parts of the world. It has small leaves, non-juxtaposed, and clusters of small white or pink flowers and brownish green fruits with strongly aromatic scent and sharp pungent taste.

Sannût is known as "white cumin", "green cumin" or "dill", and its scientific name is "Cuminum cyminum" or "Anethum graveolnes". Cumin seeds are of the essential spices used in Indian curry powder. It has white oval seeds (almost 6 mm long) covered with short fluff and are easily divided in halves. They contain 3-7% volatile oil, in addition to several organic and inorganic components, such as: caffeine, limonene, pinene, dinetene and phellendrene.

Cumin seeds are used as an appetizer, to relieve colic, as a carminative and antispasmodic remedy, in some cases of ophthalmia and neural diseases, insomnia and also in some cancer cases.

Dr. `Abdul Bâsit Sayyed Muhammad, Professor of Medical Bio-physics at the National Research Center in Cairo, has several studies in this field, especially in treating some malignant tumors, may Allah grant him success.

Each of those two plants, still needs to be studied extensively, each on its own, and in mixtures in various ratios, until we find out the reason for them being mentioned together in one hadîth of the Prophet ﷺ, who described them as being a cure for all diseases except for death.

Hadîth 4

The Gruel of *Talbînah*[1] and its Effects

عن عائشة رَضيَ اللهُ عَنها أَنَّها كَانَت إذَا مَاتَ المَيِّتُ من أَهلِها فَــاجتَمَعَ لذَلكَ النسَّاءُ ثُمَّ تَفرَّقنَ إلا أَهلُها وَخَاصَّتُها، أَمَرَت ببُرمَة من تَلبينة فَطُبخَت ثُمَّ صُنعَ ثَرَيد فَصُبَّت التلبينة عَلَيها ثُمَّ قَالَت: كُلنَ منها فَإني سَمعتُ رَسُولَ الله ﷺ يقول:

"التلبينةُ مُجمَّةٌ لفُؤَاد المَريضِ تَذهبُ ببَعضِ الحُزن".

`Â'ishah ﷺ narrated that whenever a member of her family died, women assembled (in her house to offer condolences) and then they would leave, except for her relatives and the close ones. She would then give orders for a pot of *Talbînah* to be made, and then she would make some *Tharîd* (a dish prepared from meat, broth and bread), and pour the *Talbînah* soup over it. `Â'ishah ﷺ would then say to them, "Eat of this as I heard the Prophet ﷺ say,

> ***'The Talbînah gives rest to the heart of the patient, and relieves some of one's sorrow and grief'."***[2]

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[1] A soup made of bran (or flour) and either milk or honey.

[2] Reported by al-Bukhârî, "Book of Foods", hadîth no. 5417.

`Â'ishah narrated, "When the Messenger of Allah ﷺ was told that someone is sick, and is not eating, he would say,

> ***'Take the Talbînah and sip it to him, for I swear by the One in Whose Hand is my soul, it removes the dirt of one's abdomen as he would wash the dirt of his face with water'."***[1]

Explanation of the Hadîth

"Talbînah" is a kind of gruel, or soup, which has the consistency of milk, made of ground barley, including its bran. Barley is a seasonal annual crop, which belongs to the grass family.

By saying that it relieves the sorrow and grief of the patient, the Prophet ﷺ is referring to the qualities of some of the active ingredients of barley, which aid in the formation of some nerve cells. Barely gruel is very nutritious, easy to digest, and a good diuretic. It quenches thirst. It is very beneficial in cases of cough, pharyngitis and difficulty in breathing. It is also useful in cases of gastric inflammation (Gastritis), kidney and bladder infections, lowering the body temperature and enhancing antibody production.

Recent research carried out by Dr. Mâhir Mahrân Muhammad, Eng. Sahar Mustafâ Kâmil, Eng. `Abdul Karîm at-Tâgûrî from the Egyptian Ministry of Agriculture, and the Faculty of Agriculture (Cairo University) together with Ms. Zenia Hawrysh from the University of Alberta in Canada showed that barley contains chemical compounds, which lower the blood-serum cholesterol, such as Bita- Glucan,

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[1] Reported by Imâm Ahmad in his *Musnad,* 6/79.

vitamin A, B, C and D and Tocotrienols (a member of the Vitamin E family). They also found that it contains ingredients, which help control blood pressure, such as compounds including: potassium, magnesium, calcium, phosphorus, natrium, iron, copper, cobalt and zinc.

Lack of antioxidants[1] in the body causes anxiety, nervousness and depression. Research studies have proven that active ingredients present in barley individually or combined together have a positive effect on the nerve cell conductors, which helps to relieve states of depression, and makes the person more inclined to self-satisfaction, happiness and in general feeling more at ease.

The medical expression "relieves states of depression" is almost identical to what the Prophet ﷺ said, *"...and relieves some of his sorrow and grief."* Cases of depression are nowadays described as being caused by chemical disturbance in the body, which is treated by the right nutrient that balances this disturbance, such as barley soup, which is very effective in these cases.

Again, it is a sign of the truth of both the Prophet ﷺ and his Message. May peace of Allah be upon him.

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[1] Antioxidants are nutrients found naturally in the body and in plants such as fruits, vegetables and oats. Common antioxidants include vitamin A, vitamin C and vitamin E. Tocotrienols (which are present in the barley) are potent antioxidants just like vitamin E.

Hadîth 5

Lentil Softens the Heart

رَوي الإمامُ البيهقي عَن رسولِ الله ﷺ أنّه قالَ في العَدس:

"أَكلُهُ يُرَقِقُ القَلبَ، ويُدمِعُ العَينَ، وَيُذهِبُ الكِبرَ".

Imâm al-Bayhaqî related on the authority of `Atâ' ﷺ, "The Prophet ﷺ said,

'Eating lentil softens the heart, brings tears to the eye and clears arrogance (from one's heart)'."[1]

Explanation of the Hadîth

Lentil is an herbal, annual crop, which belongs to "Order Rosales" and falls under one of the following families: "Super family Rosaceae", "Family leguminosae" or the "Subfamily Papilionaceae". The plants belonging to these families are herbal plants, the leaves of which are either compound, pinnate (feathery shaped), palmately lobed or trifoliate. Their fruits are of the pod or legume type and the seeds non-endospermic. Many crops fall under these families such as

[1] Reported by al-Bayhaqî, *Shu`ab al-Imân*, but with a disconnected chain of narrators.

beans, lentil, peas, chickpea, broad beans, cowpea, lupine, peanuts, soybeans and fenugreek.

The lentil flowers can be white, lilac, or purple in color. Each flower produces a short, flat pod containing one or two lens-shaped seeds, which have a dark brown coat. Inside this coat are two orange-yellow cotyledons. The scientific name of lentil is Lens esculenias (syn. Lens culinaris).

Lentil seeds have a very high protein content (24%), in addition to carbohydrate (26%), fats (1.4%), in addition to relatively different ratios of phosphorus, magnesium, calcium, natrium, potassium, iron, manganese, zinc and copper. They also contain various ratios of Vitamin A, B1, B2, B6, B12, C, D, plus various hormones and enzymes.

Germination has a great influence on the nutritional value of the seeds. It was found that by germination, the ratio of the vitamins, hormones and enzymes greatly multiplies by the humidity accompanying the bud formation. These constituents are transformed into simpler compounds, which are easier to digest and metabolize by the human body. Nevertheless, the germination process needs critical observation, for if they exceed the set time (for bud formation), leaves will start to grow, and then the seeds will lose part of their nutritional value and become bitter in taste.

Cooked lentil seeds have also a high nutritional value, and the germinated seeds are a good cure for many diseases such as anemia. The coat of the seeds treats constipation, acts as a diuretic and is also antifungal; therefore, it protects teeth from decay. Soaks and adhesive stupes made with boiled lentil paste help in the treatment of inflammations, and healing of wounds and abscesses resulting from various ulcers.

Lentil has been known by man since ancient times, and was even used in most bygone civilizations. It was also known by ancient Egyptians and is mentioned once in the Qur'ân as Allâh the Almighty says

> ﴿*And (remember) when you said, 'O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows its herbs, its cucumbers, its fûm (wheat or garlic), its lentils and its onions'. He said, 'Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!' And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the evidences of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds.*﴾
>
> (Al-Baqarah: 61)

Lentil is one of the common traditional dishes, in spite of its high nutritional and medical value, and that is why the Prophet ﷺ said, ***"eating lentil softens the heart, brings tears to the eyes and breaks one's arrogance."*** The Prophet ﷺ recommended lentil for its high medical values, even though lentil was not one of the familiar dishes in the Arabian Peninsula, which is to be considered as one of the miracles of the seal of the Messengers and Prophets ﷺ.

Hadith 6

Medical Benefits of Fenugreek

عَن الهَيثَمي في مَجمَع زوائده أنَّ رَسُولِ الله ﷺ قالَ:

"لَو تَعلَمُ أُمتي مَا في الحلبَة لاشتَرَوهَا وَلَو بوَزنهَا ذَهباً"

Imâm al-Haythamî reported on the authority of Mu`âdh ibn Jabal ﷺ, that the Prophet ﷺ said,

> ***'If my nation knew what good is in Fenugreek, they would buy it for gold'."***[1]

Explanation of the Hadith

"Fenugreek" is the common name of one of the seed crops, which belong to "Order Rosales" and fall under one of the following families: "Superfamily Rosaceae", "Family leguminosae" or the "Subfamily Papillonoidae". The plants belonging to these families are herbal plants, the leaves of which are either compound, pinnate (feathery shaped), palmately lobed

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[1] Reported by Imâm al-Haythamî in *"Majma' az-Zawâ'id"*, 5/44; and Imâm at-Tabarânî in the *"Musnad of the Shâmis,"* hadîth no. 401. Imâm at-Tabarânî also reported the hadîth in *"al-Mu'jam al-Kabîr"*, hadîth no. 16007, but with the wordings, *"they would take it back (after selling it or giving it away), even if they pay gold for a weight of it (a few ounces etc.)"*. They are all narrated by Mu'âdh ibn Jabal ﷺ.

or trifoliate resembling clover. Their fruits are of the pod or legume type and the seeds non-endospermic. Many crops fall under these families such as beans, peas, chickpea, peanuts, fenugreek, broad beans, cowpea, lentil, lupine and soybeans

The scientific name of fenugreek is "Trigonella Foenum Graecum." There are many medicinal uses of fenugreek, such as promoting lactation, as an appetizer, in cases of indigestion, anti-inflammatory, in treating arthritis, and also in the treatment of various wounds.

Fenugreek is also highly effective in treating diabetes, as it has been proven that two grams of powdered fenugreek is equivalent to one unit of insulin. The reason is, fenugreek seeds contain zinc-related β-chains, which affect the blood sugar level. Moreover, they contain amino and sulfuric acids, which promote the production of active penicillin in the pancreas, as was indicated by Dr. \`Abdul Basiṯ. He published these results in his valuable book *Seeking Treatment in Natural Herbs and Prophetic Medicine.* In his book, Dr. \`Abdul Bâsiṯ assures that diabetic patients suffer from a disorder in the sulfur-bond which links β-chains in order to produce active insulin molecule. Giving sulfur in an organic form, such as fenugreek seeds, increases the efficiency of the pancreas, which is useful in the treatment of diabetes.

Fenugreek seeds contain 29% proteins, 6% volatile and fixed oils, in addition to a high percentage of vitamin B1, B2, Niacin, Pantonine, the alkaloids Trigonelline and Choline, Saponine, Diosgenine, Methionine, and tri-methylamines. These substances highly affect symptoms of menstruation. Fenugreek also contains other constituents as iron, phosphorus, several enzymes, hormones and gums.

The medical value of these compounds increases when the seeds are sprouted and buds are formed. Through this process, proteins composed of several essential amino acids are broken into acids, vitamins and hormones, which multiply remarkably in the moist environment.

Hadîth 7

Vinegar is the Best of Food

عن أم المُؤمنين السَّيدَة عائشة رضيَ اللهُ عَنها أنَّ رَسُولَ الله ﷺ قال:

"نعمَ الأُدُمُ أو الإدام الخَل"

`Â'ishah ﷺ narrated that the Prophet ﷺ said,

"Vinegar is the best of dip (or the best of food)."[1]

Imam at-Tirmidhî reported this hadîth on the authority of Jâbir ﷺ who used to say, "I have loved vinegar since I heard this saying from the Prophet ﷺ." Talhah ﷺ also said, "I have loved vinegar since I heard it from Jâbir ﷺ."

Umm Sa`d ﷺ also narrated that the Messenger of Allâh ﷺ came into `Â'ishah's house while I was there and said,

> ***"Do you have anything for lunch?"*** `Â'ishah said, *"Yes, we have bread, dates and vinegar." The Messenger of Allâh ﷺ said,* ***"Vinegar is the best of dip. O Allâh! Make the vinegar blessed (food) for us, as it was the dip of all the Prophets before me.***

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[1] Reported by Muslim, "Book of Drinks," hadîth no. 5350-5355. It was also reported by at-Tirmidhî, and Ibn Mâjah.

A house, in which there is vinegar, would never be short of food."[1]

Explanation of the Hadîth

Scientific studies proved that vinegar is a very good antibiotic, which prevents tooth decay, acts as a disinfectant for the digestive system, stimulates digestion and metabolism and aids in losing weight in cases of excessive overweight. It is also known for its ability in treating asthma and rhinitis, cases of severe diarrhea as it contains some astringent components and also in treating arthritis. Moreover, it has a pain relieving effect in cases of bees and jellyfish stings.

One may be surprised when he reads that the Prophet ﷺ called vinegar, *"dip"* (in Arabic *'Idâm'*). The word *'Idâm'* in Arabic refers to what is used as food in itself, as a sauce to enrich food or bread, or may also be used as a condiment. Experimental science came to prove that vinegar is a diluted form of acetic acid (containing only 4-5% acetic acid). Acetic acid is one of the simple fatty acids composing oils and fats, which form an essential constituent of our food, for being a major source of energy. Nevertheless, excessive consumption of fats may be harmful for health, and therefore the presence of acetic acid in vinegar in a concentration varying between 4-5%, implies that it is a useful ingredient for man's health. Acetic acid provides the body with the minimum amount of vegetable fat, needed by the body, without exposing it to high

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[1] Reported by Ibn Mâjah, "Book of Food," hadîth no. 3318. In another version by Imam at-Tirmidhî, The Prophet ﷺ said, *"A house in which there is vinegar is never devoid of dip."*, "Book of Food," hadîth no. 1765.

concentration of animal fats, the accumulation of which in the human body leads to several diseases.

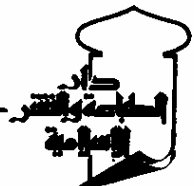
Consuming fats in moderate amounts is essential for man's body, as they have a high-energy potential, in addition to their ability to build body cells, by Allâh's Will. They also have a role in carrying fat-soluble vitamins to all body organs, besides giving a good taste to food in general.

Vinegar is an astringent liquid produced through the oxidation of alcohols during the fermentation process of grains such as barley, fruits such as apples and grapes, and the fermentation of molasses produced from the juices of these fruits.

Barley vinegar is brown in color, but through its distillation, white vinegar is produced. Vinegar is used in pickling and as a special condiment for food in general.

By describing the vinegar as being a 'dip' or 'food' and the 'best of food', the Prophet ﷺ introduced a scientific sign, as nobody at his time could have realized all these nourishing values of vinegar. The Almighty is Most Truthful when He says,

> ﴿*Your companion (Muhammad) neither has gone astray nor has erred. Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. He has been taught (this Qur'ân) by one mighty in power, Jibrîl (Gabriel)*﴾.

(An-Najm: 2-5)

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The Noble Sunnah constitutes the second source of Islamic Law and the link between the different generations of the Muslim Ummah on one side and between them and the Prophet ﷺ on the other. There is no room for doubt concerning the antecedence of the Glorious Qur'an and the Sunnah in referring to a number of scientific facts and secrets. This reference came in a precise, concise, scientific language that makes it thoroughly proficient for Da`wah especially in this modern age of technological and scientific progress.

Born in Egypt, ***Zaghlul El-Naggar*** was educated at both Cairo University & Wales. He was awarded the "Baraka Geology Prize" (Cairo University 1374/1995), the Robertson Post-Doctoral Research Fellowship, (University of Wales, 1963) and the Arab Petroleum Congress' Best Paper Award (1970). Dr. El-Naggar obtained his full professorship in 1972 and has chaired the department in a number of universities.

He is a fellow of the Islamic Academy of Sciences, Amman, Jordan; a member of the Editorial Board of the Journal of African Earth Sciences, Paris; as well as a member or fellow of several other scientific and professional bodies.

Al-Falah is an institution devoted to developing a better undertanding of Islam among all people of the world; Muslim and non-Muslim. Of all religions, Islam is the most maligned and misunderstood in the West. Though Oriental Studies have long been established in European and American universities, real Islam has seldom been presented to the world. Thus, our aim is to clear the way for a fair appraisal of the fastest-growing religion in the world.

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